

CATHEDRAL PARISH OF ST.  
AUGUSTINE  
ST. AUGUSTINE, FLORIDA



RITE OF CHRISTIAN INIITIATION OF ADLTS  
2013-2014

## History of St Augustine

The city of St. Augustine was founded and established in 1565 by Don Pedro Menéndez de Avilés. He began his adventure by sailing from the port of Cádiz, Spain. On August 28 of that year, his expedition first sighted land along the east coast of Florida (the area that is today Cape Canaveral). It was the feast day of Saint Augustine of Hippo. Menéndez decided to give that saint's name to his first settlement. He continued sailing north along the coast, eventually coming to the harbor of a native tribe of the Timucuan nation. Some of Menéndez's party landed on September 6 with Menéndez himself landing on September 8, the feast of the Nativity of the Blessed Virgin Mary. Upon coming ashore, Menéndez was presented a cross to kiss by Father López de Mendoza Grajales as the hymn Te Deum Laudamus was sung. The celebration of a Mass followed immediately, and thus began the story of the establishment of the oldest permanently occupied European settlement in what is now the United States of America, and, at the same time, the beginnings of what would become Cathedral Parish.

The site where the founding of St. Augustine occurred is now the Mission Nombre de Dios. There the first Mass of the new settlement was celebrated. Menéndez's expedition carried with it four diocesan priests who ministered to the first settlers. This became the City of St. Augustine, and the site of America's first parish church would be built at the southeastern corner of today's Plaza.

In 1586 when Francis Drake burned St. Augustine to the ground, the citizens rebuilt their city, and realized the need for greater security. Thus the construction of Castillo de San Marcos, a stone fortress, began in 1672. Its completion in 1696 allowed the town to survive a siege by Carolina Governor James Moore, who attacked and burned St. Augustine in 1702. Again, the parish church was destroyed. Mass was celebrated thereafter in the chapel of La Soledad Hospital, until 1763, when Florida was ceded to Great Britain as part of the First Treaty of Paris concluding the French and Indian War.

All the Catholic Spaniards departed for Caribbean ports, and Catholicism seemed to die in Florida from the arrival of the English. In 1767, a workforce composed of Minorcans, Italians, and Greeks landed in what is now New Smyrna Beach. This led to the resurgence of the Catholic faith on the peninsula and, eventually, in the City of St. Augustine.

When Andrew Turnbull's plantation in New Smyrna began to fail in 1777, the laborers, under the leadership of Francisco Pellicer and Father Pedro Camps, sought refuge in St. Augustine. With their arrival, a rebirth of the faith in the city took place. When Britain ceded Florida back to Spain in 1784, Spanish Catholicism returned, as well. In 1786, the Spanish crown ordered the construction of a new parish church for St. Augustine. The property bounded by St. George Street on the west, Treasury St. on the north and the plaza to the south was chosen as the site. The cornerstone was laid in 1793 and the church was of the Immaculate Conception.

In 1857, all of Florida east of the Apalachicola River was established as a Vicariate Apostolic and placed under the leadership of Bishop Agustin Verot. In 1861, Verot was named as Bishop of Savannah while retaining his duties in Florida. On March 11, 1870, the Diocese of St. Augustine was created and Bishop Verot, at his request, was named its first bishop. The parish church was subsequently raised to be the Cathedral for the new diocese. On April 12, 1887, a fire that started in the St. Augustine Hotel eventually spread to the Cathedral. Bishop John Moore, the second Bishop of St. Augustine, made a national appeal for funds to help in its rebuilding. The addition of transepts allowed for the restored church to be enlarged. At the same time, the bell tower was built and made the Cathedral a remarkable sight.

As the City of St. Augustine approached the 400th anniversary of its founding, Archbishop Joseph P. Hurley (the sixth Bishop of St. Augustine) commissioned the renovation of the Cathedral as one of the Diocesan's

contributions to the quadricentennial efforts. (The others included the construction of a 206-foot-high cross – the “Beacon of Faith” – along with the construction of a Prince of Peace Votive Church on the grounds of the Mission.) The Cathedral’s renovation allowed for the liturgical changes of the Second Vatican Council to be addressed. This included the addition of the Blessed Sacrament Chapel. The renovated Cathedral was dedicated on March 9, 1966 by William Cardinal Conway, Archbishop of Armagh (Ireland). On December 4, 1976, Pope Paul VI raised the Cathedral to the status of minor basilica. It was the 27th American church to be honored as such by the Holy See.

Today Cathedral Parish continues its 450-year history of the Catholic faith in St. Augustine, Florida. The parish also serves St. Benedict the Moor Church, built in 1889 in the city’s historic Lincolnville area to care for the spiritual needs of those who had recently been freed as slaves.

We are “America’s First Parish” and continue to serve not only the many families who call the Cathedral Parish their spiritual home, but also the thousands of visitors who come to “America’s Oldest City” for a spiritual pilgrimage or just to visit the beauty of the site.

## Cathedral Parish Priests 2013-2014



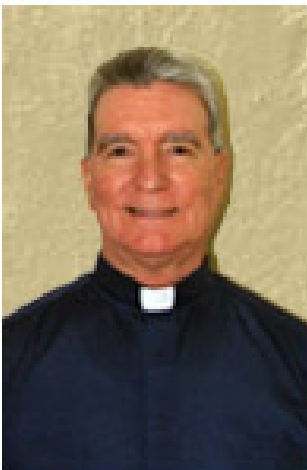
Father Tom Willis  
Pastor and Rector



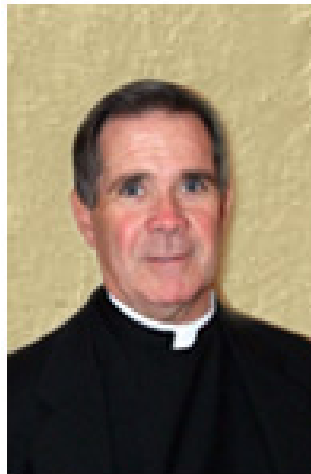
Father James Kaniparampil, CMI



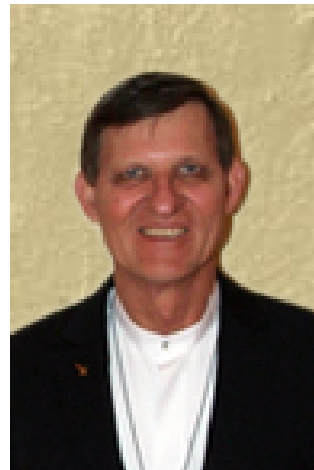
Fr. Terry Morgan



Father Ed Booth



Fr. Jeff Johnston



Deacon Chuck Kanaszka



# RCIA Core Team List

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| Name  | Phone                           | Email Address          |
|---|---------------------------------|------------------------|
| Director of Religious Education<br>RCIA Coordinatr<br>Barbara Eretto, MPM | 904-824-2806 or<br>904-392-7258 | cathedralcfp@gmail.com |
| Sponsor Coordinator<br>Carol Doyle  |                                 |                        |

## Adult Catechist Teams:

|                                  |  |
|----------------------------------|--|
| Dorothy Hesson<br>Barbara Eretto | hessond@gmail.com<br>cathedralcfp@gmail.com        |
| Cheryl Kavanaugh<br>Bill Senecal | kavcon@flash.net<br>bknothome@aol.com              |
| Dan Taylor<br>Donna Rearick      | danjtaylor60@hotmail.com<br>drearick@yahoo.com     |
| Tom Paulitis<br>Linda Paulitis   | paradisetl2@comcast.net<br>paradisetl2@comcast.net |

## Discernment Team for Adults:

Dorothy Hesson  
Cheryl Kavanaugh  
Barbara Eretto

## Children/Teen Catechist Team and Discernment Team

|                                  |                      |
|----------------------------------|----------------------|
| Ruth Manlandro<br>Barbara Eretto | rmanlandro@gmail.com |
|----------------------------------|----------------------|

Special Thank you to Vincent Reilly from St. Catherine Sienna in Orange Park. He provided this book which has been adapted for use at the Cathedral Basilica of St. Augustine.



## Session 1: Welcome and Introduction

This session includes:

What is RCIA?

Who is in RCIA?

How does RCIA work?

Do I choose a sponsor?

### Rite of Christian Initiation of Adults

“The rite of Christian initiation is designed for adults who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts” (RCIA 1).

“The RCIA aims at bringing the catechumens conversion and faith to maturity, in response to God’s call and in union with the Church” (CCC 1248).

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# People in RCIA

- Catechumen: *one who is preparing for Baptism.*
- Candidate for Full Communion : *one who is baptized Catholic and is preparing for the sacraments of Confirmation AND Eucharist.*
- Candidate for Profession of Faith: *one who is baptized Christian preparing for a profession of faith, and the sacraments of Confirmation and Eucharist.*
- Sponsor: *persons who have known and assisted the candidates and stand as witnesses to the candidates' moral character, faith, and intention.*  
(RCIA 10)
- Parish Sponsor: *someone from the Parish who will be able to introduce and inquire to parish life. You become one of the people the inquirer knows best in the parish. Your commitment is to be available and introduce the inquirer to parish practices and discuss how to live the faith he or she is learning.*

## The Focus of the RCIA

- **L**earning
- **L**iving
- **L**iturgy
- evange**L**ization



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## RCIA “Curriculum”



- The key beliefs of the Catholic Church found in the creed.
- The meaning of Sacred Scripture in the context of the Church.
- The purpose and meaning of the Sacraments of the Church.
- The formation of an active prayer life.
- An understanding of the Church’s social and moral teachings.

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## RCIA at Cathedral Parish...

- Participation in weekly discussions on various topics.
- Participation in weekly Celebrations of the Word.
- Participation in periodic seminars on Catholic life and prayer.
- Participation in the various rites of the catechumenate.
- Participation in periodic one-on-one meetings.



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## Cathedral Basilica of St Augustine

35 Treasury Street

St Augustine, FL 32084

(904) 824-2806

cathedralcsp@gmail.com

### Attendance Policy

The Rite of Christian Initiation of Adults (RCIA) is a process that takes the dedication of many priests, staff, volunteers, and parishioners of the Cathedral Basilica of St Augustine. We appreciate your commitment to joining the Catholic Church and we want to see you succeed in being part of our community for many years to come. We also care about your family and professional life and wish to help you be successful in those areas as well. With all those things in mind, the following attendance policy is offered as *the minimum participation* for each catechumen and candidate:

**All catechumens and candidates** are expected to participate in one of the Rites of Acceptance or Welcoming, the Rite of Sending, the Rite of Election, Scrutinies, Stations of the Cross, Special Liturgies of Holy Week, the RCIA Retreat, the Preparation Rites and the Easter Vigil (TBA). In addition, Sunday and weekly Catechetical sessions.

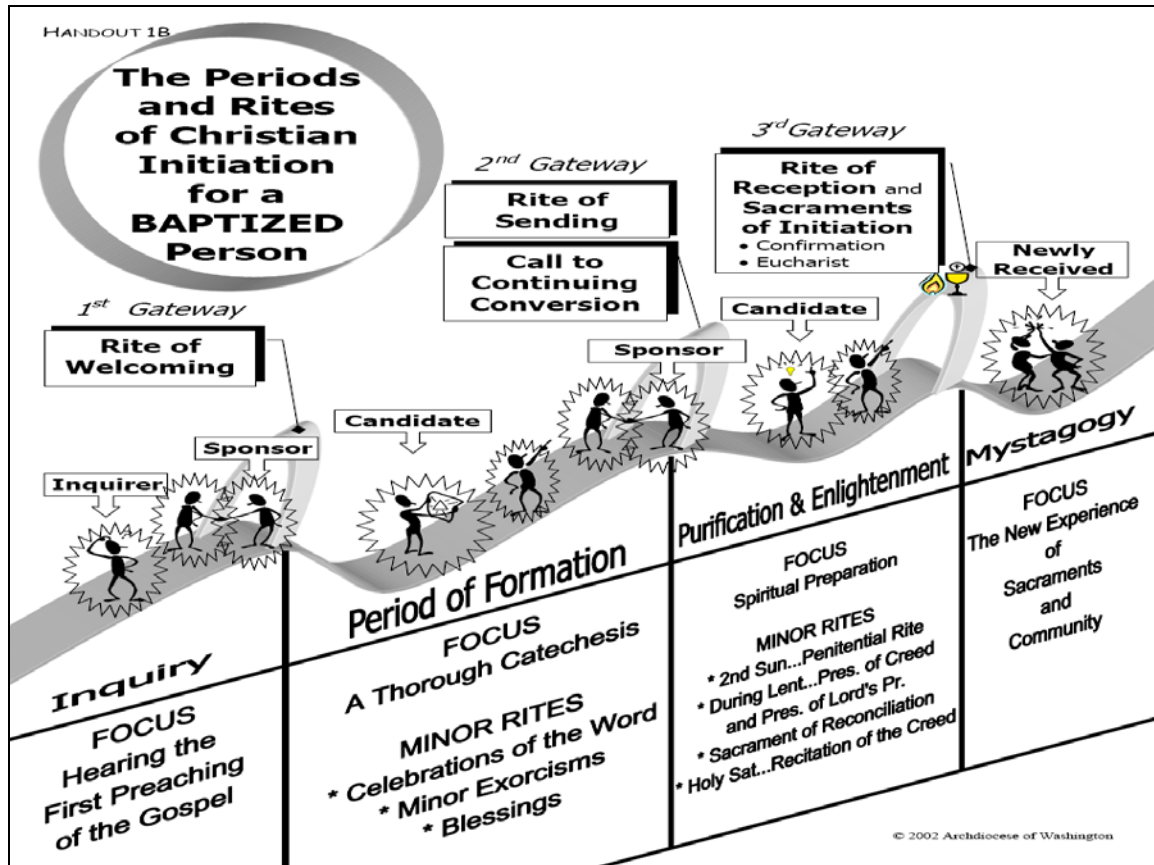
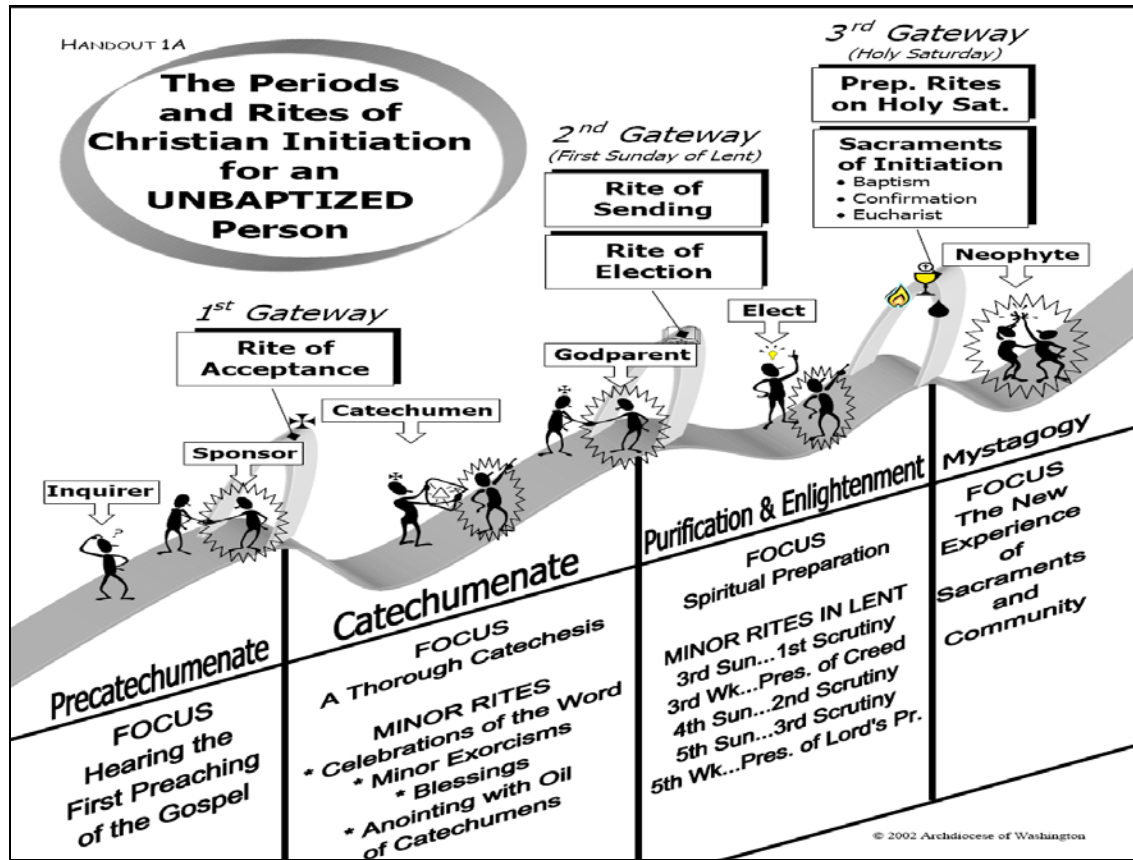
**Candidates for Completion of the Sacraments of Initiation:** In addition to the above requirements, candidates for completion of the Sacraments of Initiation (those Catholics who are preparing to receive Confirmation and Eucharist) are expected to participate in the Penitential Rite (TBA), as well as Scrutinies, Stations of the Cross and Special Liturgies of Holy Week. These candidates are encouraged to be present at all RCIA liturgies to support our Catechumens and Candidates for Full Communion.

Any extenuating circumstances must be emailed to Barbara Eretto at [cathedralcsp@gmail.com](mailto:cathedralcsp@gmail.com).

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# Stages of the RCIA Process



# GLOSSARY OF CHRISTIAN INITIATION TERMS

## *Candidate for Completion of the Sacraments of Initiation*

A baptized Catholic preparing to complete their initiation through the sacraments of Confirmation and the Eucharist.

## *Candidate for Full Communion*

A baptized Christian who is not Catholic and preparing to be received into the full communion of the Catholic Church. At the time of full reception, he or she will make a profession of faith, be confirmed, and receive the Eucharist.

## *Catechumen*

One who is preparing for baptism. This term is used for those who have celebrated the Rite of Acceptance following the period of precatechumenate.

## *Catechumenate*

The entire process of Christian Initiation, as restored by the Second Vatican Council. The term 'catechumenate' also refers to a period of instruction and preparation following the Rites of Acceptance, and preceding the Rite of Election.

## *Elect*

The name given to catechumens following the Rite of Election on the first Sunday of Lent signifying that they have been chosen for the Sacraments of Initiation.

## *Inquirer*

One who participates in the period of the precatechumenate or inquiry, prior to the Rites of Acceptance and Welcoming. This term applies to both baptized and unbaptized persons.

## *Minor Exorcism*

Prayer of the Church intended to free an individual from sin and from the power of the devil.

## *Minor Liturgical Rites*

Rites beginning after the Rites of Acceptance and Welcoming, which include minor exorcisms, blessings, and anointings with the oil of catechumens.

## *Major Liturgical Rites*

The rites that mark the passage from one period to the next

### *Rites For the Unbaptized*

#### *Rite of Acceptance*

This Rite ends the period of the precatechumenate and begins the period of the catechumenate.

#### *Rite of Election*

This Rite ends the period of the catechumenate and begins the period of purification and enlightenment during the Lenten Season. It is normally presided over by the bishop of the diocese.

### *Rites For the Baptized*

#### *Rite of Welcoming*

This Rite ends the period of inquiry and begins the period of formation.

#### *Call to Continuing Conversion*

This Rite ends the period of formation and begins the period of purification and enlightenment. It is normally presided over by the bishop of the diocese.

## *Mystagogy*

The final period of formal instruction in the Christian initiation process, lasting for seven weeks from Easter to Pentecost.

## *National Statutes*

Guidelines specific to the United States for the implementation of the Order of Christian Initiation, promulgated by the National Conference of Catholic Bishops (NCCB). These guidelines are published in the back of most editions of the RCIA text.

## *Neophyte*

A person who has entered the Catholic Church (at the Easter Vigil or at another time). The term applies to new Catholics for a full year following their initiation.

## *Neophyte Year*

The first year following baptism or reception into full communion during which the newly-baptized or newly-received are given continued support in the Christian life.

## *Penitential Rite*

A scrutiny rite for the baptized (normally celebrated on the 2<sup>nd</sup> Sunday of Lent), to assist them in their preparation for the Sacraments of Initiation.

## *Precatechumenate*

The first period of the Christian Initiation process, prior to the Rite of Acceptance. This is a period of indeterminate length that ends when it is determined that an inquirer is ready to celebrate the Rite of Acceptance.

## *Presentations*

During the period of purification and enlightenment, the elect may be presented with the Creed and the Lord's Prayer through special rites. Both presentations can be anticipated during the period of the catechumenate for pastoral reasons.

## *Purification and Enlightenment*

The third period of instruction in the Christian initiation process, following the Rite of Election and the Call to Continuing Conversion. It normally coincides with the Lenten season. It is the final period of preparation for initiation at the Easter Vigil.

## *Sacraments of Initiation*

The sacraments of Baptism, Confirmation, and Eucharist. All three are celebrated by the Elect at the Easter Vigil. Confirmation and Eucharist are celebrated by the Candidates at the Vigil or at the Rite of Reception.

## *Scrutinies*

Three rites of exorcism for the Elect (unbaptized) during Lent (normally on the 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> Sundays), to assist them in their preparation for the Sacraments of Initiation.



## Cathedral Basilica of St Augustine

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### Sponsor Requirements for RCIA

#### Church Requirements

In order to serve as a sponsor, a person must:

- ❖ Be a Catholic who has been baptized, received the Eucharist and been confirmed, and who is currently living a sacramental life (i.e. attending Mass regularly) and is not in an irregular marriage;
- ❖ Be at least sixteen years of age;
- ❖ Lead a life in harmony with the ministry they are undertaking, and have the intention of undertaking the ministry of a sponsor;
- ❖ Not be a parent of the individual to be baptized or confirmed. (*Canon 874*)

#### Parish Requirements

Parish Sponsors will:

- ❖ Meet canonical requirements;
- ❖ Be a parishioner who is actively engaged in the life of the parish, who is prepared to undertake the roles described, and in addition, to introduce the candidate or catechumen to life in St. Catherine's Parish.
- ❖ Witness to the team and to the community about the life of the catechumen or candidate;
- ❖ Participate actively in the RCIA process by attending sponsor formation, weekly sessions, Rites celebrated, Sacraments celebrated, the neophyte year and beyond.



### *What will we do...*

- Be prepared and organized for each meeting and activity.
- Be supportive of you in your conversion process and to help you along your way.
- Be available to answer questions and concerns you may have.
- Pray for you as you continue along your journey of faith.

### *What should you do...*

- Be open to the RCIA process.
- Attend meetings and events.
- Meditate on the weekly Scripture readings and read articles for each discussion session.
- Keep a journal of feelings, emotions, and questions.
- Pray for guidance and strength.

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## Session 2: Our Journey of Faith

This session includes:

What are some images of God?

What images of God do I possess?

How has my image of God changed?

Our image of God is how we relate with God and share in his life and his love.

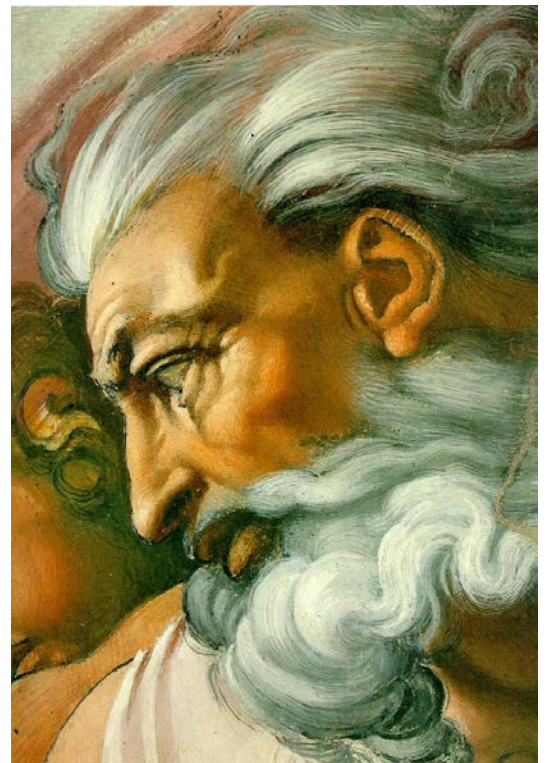
Our image of God is how God has revealed himself in our life in particular ways to us; it is our perception of God's presence (or lack of presence).

As we grow and mature, our images of God change – just as human relationships in our lives change.

God calls us to an evolving and mature relationship.

As our images of God change, our language and actions change as well.

The Church helps us in expanding our images and improving our connection with God.





What are the images of God in your life right now?

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What are some of the images of God that you have had in your life? When?

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What are the images of Jesus in your life right now?

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What are some other images of Jesus that you have had? When?

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## The Church's Images of God:

We call God transmitting His life to us through ordinary means the **Christian Imagination**. As Catholics, we are able to see God's presence in all that is around us, in all we do, and in all who we meet.

However, we can encounter God in a special way in these places:

The Trinity: \_\_\_\_\_

\_\_\_\_\_

The Eucharist: \_\_\_\_\_

\_\_\_\_\_

Creation: \_\_\_\_\_

\_\_\_\_\_

The Sacraments: \_\_\_\_\_

\_\_\_\_\_

Human Beings: \_\_\_\_\_

\_\_\_\_\_

The Church: \_\_\_\_\_

\_\_\_\_\_

Sacred Scripture: \_\_\_\_\_

\_\_\_\_\_

How we see God influences the way we see the world.

## Catholics Images of the World

An optimistic view of creation.

- The Church sees all creation as good and has the possibility of goodness (Genesis 1:31).



A universal vision.

- The Church is open to all who wish to believe in Jesus.
- We must look at the world from God's perspective, not a nationalistic or ethnocentric point of view.

## Catholics Images of the World

A Holistic Outlook for Personal Growth

- Everyone is called to achieve his/her fullest potential.
- Requires a conversion of the whole person.
- We continually strive for holiness.
- We grow more when we put others first.

Social Transformation and Communal Spirit

- We see Christ in the face of the poor and marginalized.
- Christians are concerned for their neighbor and are called to community.



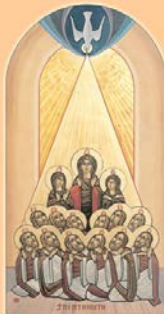
## Catholic Images of the World

History

- The Church has a profound understanding of history and sees that the Gospel can be lived in any place.

Human Knowledge

- Theology is seen as "faith seeking understanding"
- We see all scientific truth as coming from God.



All things point to Christ





### Session 3: The Creed

This session includes:

What is revelation?

What is a creed?

What are the creeds of the Church?

### Revelation: God's Call to Us

- ❖ **Revelation** is the mystery of God's free self-communication in human history.
- ❖ God is revealed in two ways:
  - Nature and the Human Person
  - The **Economy of Salvation**, also known as **Salvation History**: the means in which God redeemed humankind through:
    - The history of Israel
    - The person of Jesus Christ
    - The gift of the Church guided by the Holy Spirit.
- ❖ God's self-communication is made through His Word and in the Holy Spirit who remains present and active in the Church.
- ❖ The Church is entrusted with and is servant to the **deposit of faith**, the entirety of the beliefs that we hold based on Salvation History which are contained in:
  - Sacred Scripture
  - Sacred Tradition
  - The Magisterium of the Church



## Faith: Our Response to God

- ❖ God invites us into a loving and intimate relationship. **Faith** is our free and complete response to this invitation.
- ❖ Christian faith requires belief in the Blessed Trinity. The Christian creeds are modeled on belief in the Trinity.
- ❖ We are given examples of faith in Abraham and the Virgin Mary.



## Characteristics of Faith

- ❖ Faith is **grace**: God's free gift of life and love in us.
- ❖ Faith is a personal, conscious, and free human decision.
- ❖ Faith seeks understanding.
- ❖ Faith and reason (science) do not contradict.
- ❖ Faith is necessary for salvation.
- ❖ We can lose our faith if it is not cultivated. (*1 Tim. 1:18-19*)
- ❖ Faith is a foretaste of eternal life.

How have I responded to God in faith?

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Where am I in my faith life at this point of my life?

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## The Creed: Our Profession of Faith

- Faith is a personal, but not an isolated act, because the Church supports one another in our faith.
- Believing is an act of the Church: The Church's faith precedes, forms, supports, and nourishes personal faith.
- We profess our faith in the Creed which allows people to express the faith of the Church, to hand it on, and to celebrate it as a community united.
- The creed is not a formula, rather it is organized statements, each with its own reality.

CCC 166-171

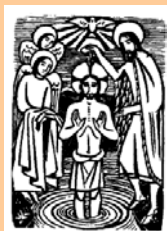
## What is the Creed?

- The creed or "symbol of faith" is a prayer or profession of faith made up of statements of belief.



- The word "creed" comes from the Latin "*credo*," which means "I believe" or more literally, "I give my heart to."
- The faith of the Church is protected and guarded in the creed which has been handed down from generation to generation and is universal around the world.

## History of the Creed



- Creeds were formed from the baptismal promises made by the early catechumens.
- Creeds became the standard against heresies of the fourth century.
- The Creed began to be recited during celebrations of the Eucharist in the sixth century.
- Pope Paul VI wrote a creed in modern language in 1968.



## Apostles' Creed

- Representative summary of the teachings of the Apostles.
- Ancient baptismal promises of the Roman Church from the second century.
- The creed is still asked to those about to be baptized and is recited during the Rosary.



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## Nicene Creed

- Written in 325AD, revised in 381AD.
- Detailed version of the Apostles' Creed written to be more precise.
- Composed to combat heresy (false teachings) of the time.
- First universally accepted creed of the Church.
- Recited at Mass on Sundays and Holy Days.



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*“This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scripture, to present the one teaching of the faith in its entirety.”*

*-Cyril of Jerusalem (315-386)*

## Nicene Creed

**I believe** in one God,  
the Father almighty,  
maker of heaven and earth,  
of all **things visible and invisible**.

**I believe** in one Lord Jesus Christ,  
the Only **Begotten** Son of God,  
**born** of the Father **before all ages**.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
**consubstantial with the Father**;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
**and** by the Holy Spirit  
**was incarnate** of the Virgin Mary,  
and became man.  
For our sake he was crucified  
under Pontius Pilate,  
he **suffered death** and was buried,  
**and rose again on the third day**  
in **accordance** with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

**I believe** in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
**who** with the Father and the Son **is adored**  
and glorified,  
**who** has spoken through the prophets.

**I believe** in one, holy, catholic  
and apostolic Church.  
**I confess** one Baptism  
for the forgiveness of sins  
**and I look forward to**  
the resurrection of the dead  
and the life of the world to come. Amen.

## Apostles' Creed

I believe in God,  
the Father almighty,  
Creator of heaven and earth,

and in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God  
the Father almighty;  
from there he will come to judge the living  
and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.





## Session 6: Church Tour

This session includes:

What are the parts of the Church?

What objects are used during Mass?

What are their significance?

## Parts of the Church

**Sanctuary:** the space at the front of the Church where most of the action of the Mass takes place. The word means “holy place.”

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**Nave:** The Church’s central and primary structural figure which resembles a ship. It is a symbol of the sensory world and humanity, according to the early Church fathers.

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**Narthex:** The entrance to the Church.

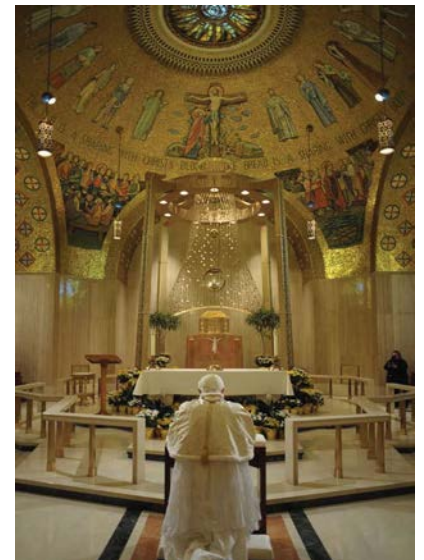
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## Objects in the Sanctuary

- ❖ **Altar:** The large, high table located in the middle of the sanctuary. The altar symbolizes Christ, Eucharist, sacrifice, worship, a meal, and God's presence. It usually contains the relics of a martyr which were enclosed in it by the bishop at its consecration. The relics recall Masses that were offered in the catacombs of the Church and symbolizes Christ's union with the faithful.

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- ❖ **Ambo (Pulpit):** The place where the readings and Gospel are proclaimed.

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- ❖ **Tabernacle:** "Tent-like" container in which the Eucharist is kept.

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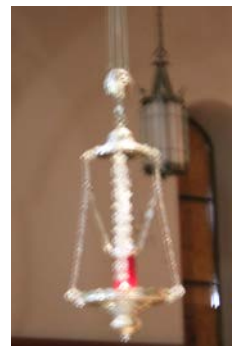
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- ❖ **Sanctuary Lamp:** Candle that is burnt before the tabernacle when the Blessed Sacrament is inside.

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- ❖ **Credence Table:** A small table on the side of the sanctuary for the articles to be used at Mass.

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- ❖ **Chair (Cathedra):** A seat for the presiding minister of the assembly. A bishop sits in his cathedra in the Cathedral.

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## The Baptistry

- ❖ **Baptistry:** Area where the baptismal font is.

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- ❖ **Ambry:** The container where the sacred oil cruets are stored.

**Oil of the Catechumen:** \_\_\_\_\_

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**Oil of the Sick:** \_\_\_\_\_

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**Sacred Chrism:** \_\_\_\_\_

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## Priest's Vestments for Mass

- ❖ **Alb:** Long, white, dress-like vestment which can be worn by all ministers. When worn by a priest, it is a symbol of purity, as the garment worn by the newly baptized.

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- ❖ **Cincture:** A cord used as a belt over the alb. When worn by a priest, it is a symbol of chastity.

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- ❖ **Stole:** A sign of priestly office, worn in the celebration of the sacraments; a narrow strip of cloth worn over the shoulders; on a deacon worn of the right shoulder and crossing to the left side of the body.

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- ❖ **Chasuble:** The external garment worn by the presider at the Eucharist, symbolic of charity.

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## Other Vestments

- ❖ **Dalmatic:** A sleeved outer garment, worn by a deacon.

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- ❖ **Cope:** A long cloak with a fastener in the front, worn on solemn occasions outside of Mass.

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- ❖ **Cassock:** A full length fitted robe for ordinary use, can be many colors, but usually black.

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- ❖ **Surplice:** A vestment of white linen with wide sleeves worn over a cassock.

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- ❖ **Humeral Veil:** A wide scarf worn over the shoulders for carrying the sacred vessels or the Blessed Sacrament.

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## Bishop's Vestments

- ❖ **Miter:** The ceremonial hat worn by the bishop: folding, two piece stiffened hat of silk or linen, joined with soft material allowing it to be opened or folded flat, usually with two fringed tappets hanging on the back.

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- ❖ **Crosier:** The pastoral staff carried by the bishop, symbolic of his role as shepherd.

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- ❖ **Pallium:** This is a vestment signifying the fullness of a bishop's office, worn only by a metropolitan bishop. It is made of lamb's wool and blessed on the grave of St. Peter.

## Sacred Books

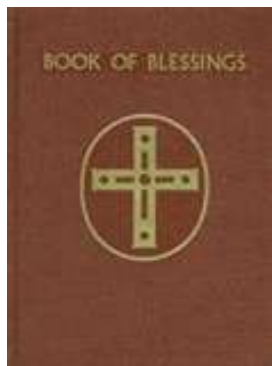
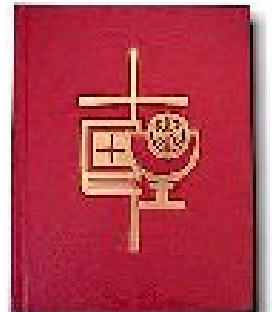
- ❖ **Roman Missal:** This large book contains all the words the priest uses during Mass, except the readings.

- ❖ **Lectionary:** This book contains all the Scripture readings for Mass.

- ❖ **Book of the Gospels:** This book contains all the Gospel readings. It is usually carried in the entrance procession on Sundays.

- ❖ **Ritual Books:** These books contain the prayers for the celebration of the sacraments.

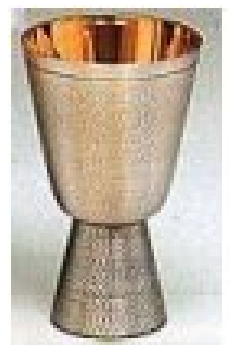
- ❖ **Ordo:** This book tells what feast day it is, what the readings are, and what is the proper color of the day.



## Sacred Vessels

- ❖ **Chalice:** The large cup used at Mass to hold the wine that becomes the blood of Christ.

- ❖ **Paten:** A flat saucer-like dish which holds the bread that becomes the body of Christ.



- ❖ **Ciborium:** Container for the communion hosts, resembles a chalice, but has a cover.

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- ❖ **Cruets:** Pitcher-like vessels containing the water and wine used in Mass.

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- ❖ **Monstrance:** Large, ornate vessel used to hold the Blessed Sacrament for Benediction and Eucharistic processions.

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- ❖ **Lunette:** A thin, circular receptacle that holds the Blessed Sacrament in the monstrance.

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- ❖ **Pyx:** A pocket watch-shaped case in which Communion used for sick calls is carried.

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**Aspergillum:** An instrument used for sprinkling holy water; the bucket for the holy water is an aspersion.

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- ❖ **Thurible:** A vessel for burning incense. Its rising smoke symbolizes prayer.

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- ❖ **Boat:** The container which holds the incense to be used in the thurible

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## Sacred Cloths

- ❖ **Pall:** 1) The stiff square white cover that is placed over either the chalice or the paten to protect its contents. 2) The cloth that covers the casket at a funeral symbolizing the Baptismal garment and the equality of the deceased with all Christians.

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- ❖ **Altar Cloth:** A white linen to cover the altar

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- ❖ **Corporal:** A white linen napkin on which the vessels containing the bread and the wine are placed during Mass. It is folded into a small square when not in use to protect any particles of bread that may have fallen on it.

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- ❖ **Purificator:** A triple folded white rectangular cloth used to cleanse the chalice.

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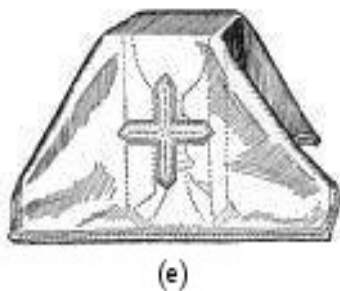
- ❖ **Finger Towel:** A folded rectangular cloth used to dry the priest's hands during the lavabo.

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*To enter a Church, we must cross a threshold, which symbolizes passing from the world wounded by sin to the world of the new Life to which all are called. The visible church is a symbol of the Father's house toward which the People of God is journeying and where the Father "will wipe every tear from their eyes." Also for this reason the Church is the house of all God's children, open and welcoming (CCC 1186).*

## In Olden Days... Liturgical Instruction





## Session 8: Old Testament

This session includes:

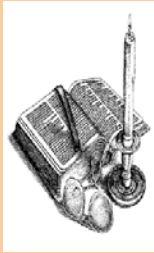
Why is the Old Testament important?

What books are in the Catholic version?

What are the major periods of the Old Testament?

### The Hebrew Scriptures

Christians should accept with veneration the Hebrew Scriptures which give expression to a lively sense of God, which are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers. (DV 15)



The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked. (CCC 121)

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### The Jewish Bible

- Although the Jewish people hold the Torah as the most sacred of books, many Jewish people venerate the Tenakh as their Sacred Scripture.
- The TeNaKh is serves as an acronym for the 3 parts of the Jewish Bible:
  - Torah: The first five books of the Bible (Gr: Pentateuch)
  - Nevi'im: The writings of the Prophets
  - Ketuvim: The wisdom literature
- Although the Jewish people count 24 books as part of the Tenakh, it encompasses most of the 46 books of the Catholic Old Testament, as it combines many of our books into one.

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## Catholic/Protestant Old Testament

- The Catholic Old Testament comes from the Koine Greek translation of the Hebrew Bible, known as the **Septuagint**.
- Martin Luther, in translating the Bible into German, placed books that were not part of the Jewish bible in Hebrew into a separate section, called the Apocrypha. He considered these books “not held equal to the Scriptures, but useful and good to read.” Catholics call this section the Deuterocanon.
- These books include:
  - Judith
  - Tobit
  - 1-2 Maccabees
  - Wisdom
  - Sirach
  - Baruch
  - Parts of Esther and Daniel

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## Books in the Catholic Old Testament

### Pentateuch

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

### Historical Books

Joshua  
Judges  
Ruth  
1 & 2 Samuel  
1 & 2 Kings  
1 & 2 Chronicles  
Ezra  
Nehemiah  
Tobit  
Judith  
Esther  
1 & 2 Maccabees

### Wisdom Literature

Job  
Psalms  
Proverbs  
Ecclesiastes  
Song of Songs  
Wisdom  
Sirach

Isaiah  
Jeremiah  
Lamentations  
Baruch

Ezekiel  
Daniel  
Hosea  
Joel

### Prophetic Books

Amos  
Obadiah  
Jonah  
Micah

Nahum  
Habakkuk  
Zephaniah

Haggai  
Zechariah  
Malachi

## Authors of the Torah

The Torah, particularly Genesis, is a conglomeration of 4 traditions/authors dating back to 9<sup>th</sup> century BC.

- **Yahwist:** writer from the South (Judah) around 975BC who uses the name Yahweh to speak of God.
- **Elohist:** writer from the North (Israel) around 925BC who uses the name Elohim to speak of God.
- **Priestly:** editor of the Yahwist and the Elohist just after the Babylonian exile who focuses on the rules about religious ritual, covenants, and genealogy.
- **Deuteronomist:** writer of Deuteronomy who emphasizes reform in Social and Religious Laws and in Justice.




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## Major Periods of the Old Testament

1. **Prehistory:** before 1200BC; the stories of creation, the patriarchs, and establishment of the Jewish people.
2. **Egypt, Exodus, and Sinai:** 1200BC; the Hebrews are a low worker class of non-landowners. They go to Egypt, then escape under the leadership of Moses. God establishes a covenant with them and the Law is given on Mt. Sinai.
3. **Conquest, Settlement, Judges:** 1200-1030BC; The land was divided among the 10 tribes and two tribes of Joseph – the Levites received no land. The Judges were called to lead these respective areas.
4. **United Kingdom:** 1030-931BC; Samuel was the last Judge. During that time, people desired a King like the rest of the nations had. So he ordained Saul. With the death of Saul, David becomes king of the South. Solomon becomes king upon the death of his father. During this period, national literature emerges. David writes Psalms, Solomon writes Psalms and Song of Songs, the Yahwist writes his portions of the Pentateuch in the South.
5. **Two Kingdoms – Israel and Judah:** 931BC; The North did not like Solomon and rejected his heir, so the Kingdom split. The North tended to choose prophets, the ones they thought God had chosen, as Kings. They had many Kings. The South focused on the Davidic covenant and began a blood succession. During the period the Elohist writes in the North. Prophets emerge in the North like Elisha, Elijah, Amos, Hosea, and Micah.
6. **Israel Falls to the Assyrians:** 735BC; When Israel falls to the Assyrians, the priests in the North went South and were probably the writers of Deuteronomy. During this period, Deuteronomy, Joshua, Judges, 1&2 Samuel, 1&2 Kings were written. In 621, the book of Deuteronomy was found in the Temple.
7. **Judah Falls to Babylon:** 587BC; During this period, prophets like Jeremiah, Zephaniah, Nahum, and Habakkuk emerge.
8. **Exile in Babylon:** 587-538BC; During the exile non-temple forms of worship become important such as circumcision rules, marriage, and the Sabbath. Religion is now Judean, not Israeli. During this period, prophets like Ezekiel and Isaiah write. Lamentations is written as well.
9. **Persian Rule in Palestine:** 538-336BC; In 538, Cyrus the Persian defeats Babylon and allows the Jews to return home. The Jews rebuild the temple under Zechariah. Both Nehemiah and Ezra work on Jewish reform. During this period, the priestly authors were writing. They probably made the last additions to the Old Testament. During this period, the following books were written: Haggai, Zechariah, Ezra, Nehemiah, 1&2 Chronicles, Obadiah, Ruth, and Jonah.
10. **Alexander the Great, Greeks take Palestine:** 336BC; Alexander the Great believed that Greek was a superior culture to others. While he let the Jews continue to practice their religion, he made laws that Hellenized the people. It is during this period and the next that the events in Deuterocanon occurred and were written down.
11. **The Maccabean Revolt:** 198-63BC; The Greeks continue occupation. The Temple is looted and a Jewish rebellion takes place.



## Session 9: New Testament

This session includes:

What was the process in which the Gospels were written?

What are the differences between the Synoptic Gospels and John's Gospel?

How was it decided which books made it into the Bible?

## The Christian Scriptures

The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament.

(DV 17)



The Gospels are at the heart of all Scriptures because they are our principal source for the life and teaching of the Incarnate Word, our Savior (CCC 125).

## Books in the Catholic New Testament

### Gospels

Matthew

Mark

Luke

John

### Paul's Letters

Romans

1 & 2 Corinthians

Galatians

Ephesians

Philippians

Colossians

1 & 2 Thessalonians

1 & 2 Timothy

Titus

Philemon

### Christian Letters

Hebrews

James

1 & 2 Peter

1, 2, & 3 John

Jude

### Acts of the Apostles

### Revelation

## Three Stages of Gospel Formation

- ❖ **The life and teaching of Jesus:** The Church holds firmly that the four Gospels, whose historicity she unhesitatingly affirms, faithfully hand on what Jesus really did and taught for their salvation.
- ❖ **The oral tradition:** After the ascension of the Lord, the apostles handed on to their hearers what Jesus had said and done, but with fuller understanding, having been enlightened by the Spirit.
- ❖ **The written Gospel:** The sacred authors, in writing the four Gospels, selected certain of the many elements which had been handed on, either orally or already in written form; others they synthesized or explained with an eye to the situation of the Churches, but always in such fashion that they have told us the honest truth about Jesus. (CCC 126; cf. DV 19)

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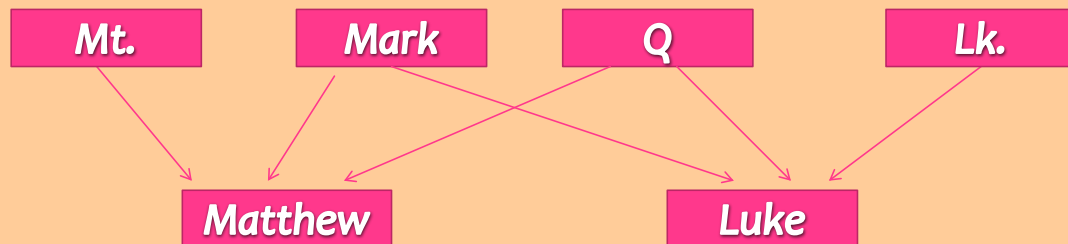
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## The Literary Relationship of the Four Source Theory



- Mark contains 661 verses. 500 verses are used by Matthew; 350 are used by Luke.
- Matthew and Luke share 235 verses that are not in Mark, which are believed to be from an unknown source “Q”.
- Matthew has 333 verses that are unique to him.
- Luke has 564 verses that are unique to him.

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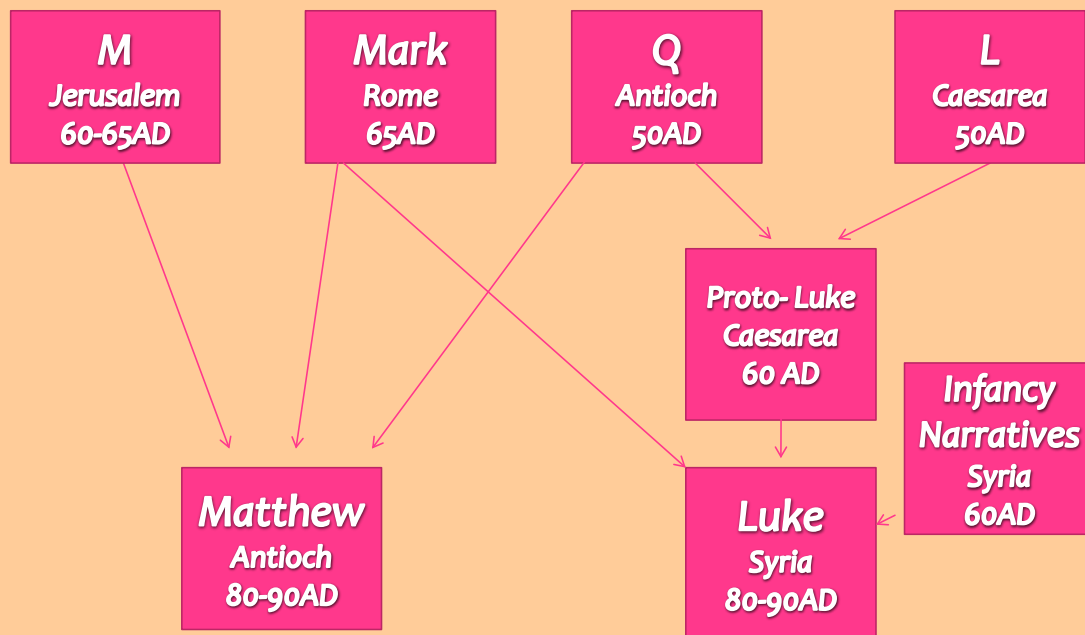
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# The Historical Relationship of the Four Source Theory



## The Synoptics vs. John

### SYNOPTIC GOSPELS (MT./MK./LK.) JOHN (90AD IN EPHESUS)

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>• All focus on the earthly story of Jesus.</li> <li>• Start with birth of Jesus.</li> <li>• Little commentary by author.</li> <li>• Authors assume readers have not seen another Gospel.</li> <li>• Focus on Jesus' ministry around Galilee.</li> <li>• Takes place in one year.</li> <li>• Last Supper focuses on giving of the Eucharist.</li> </ul> | <ul style="list-style-type: none"> <li>• Looks for heavenly meaning in the story of Jesus.</li> <li>• Start with creation of the world.</li> <li>• John provides much commentary.</li> <li>• John assumes readers have seen other Gospels.</li> <li>• Focus on Jesus' ministry around Judea.</li> <li>• Takes place in three years.</li> <li>• Washing of the Feet takes place of the Institution of the Eucharist.</li> </ul> |
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## Acts of the Apostles

- Acts of the Apostles is the story of the early Church after Jesus' Ascension written by Luke as part two of his Gospel. Acts was written around 85AD.
  - The heroes in Acts are Peter and Paul, led by Jesus and the Holy Spirit.
  - Paul is seen as the Church's best missionary and was key in converting Gentile to Christianity.
  - Paul was a persecutor of Christians until he had a vision of Jesus on the road to Damascus (central to Acts story).
  - Paul was a combination of Jewish faith, Roman citizenship, and Greek culture.
  - Acts of the Apostles is a journey from Jerusalem to Rome.

## Paul's Letters

- Paul's letters were occasional, written in response to an issue.
- Paul never thought that his letters would someday be Scripture; they were letters to help communities grow.
- There are letters missing that Paul makes reference to in other letters.
- Paul's Letters all follow the same pattern: Introduction, Prayer, Body, Conclusion
- Paul's letters are key to understanding the thoughts of the earliest Christian communities.

## Catholic Epistles

- Letter to the Hebrews: Written more as a spoken sermon; originally attributed to Paul, but is dubious; probably composed around 68AD.
- James: c.45AD in Jerusalem      could be 100AD
- 1 Peter: c.65AD in Rome      could be 70-80AD
- 2 Peter: c. 67AD in Rome      could be 80-90AD
- 1 John: c. 85AD in Ephesus      could be 100-110AD
- 2 John: c. 87AD in Ephesus      could be 100-110AD
- 3 John: c. 90AD in Ephesus      could be 100-110AD
- Jude: c. 67-73AD      could be 80-90AD

## The Book of Revelation

- Written around 95-96AD in Patmos by John.
- Four views of Revelation:
  - **Preterist:** views Revelation's audience to be persecuted Christians of the first century.
  - **Historicist:** views Revelation's audience to be Christians of all times.
  - **Futurist:** views Revelation's audience to be Christians when the world ends.
  - **Spiritualist:** views Revelation as trying to describe a spiritual reality and heavenly worship.

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## Setting of the Canon

- Criteria for Canonization
  - **Apostolic authority:** either a follower of the Apostle or the Apostle themselves.
  - **Adhere to the Rule of Faith:** excludes Gnostic gospels writings contain similar (complementary) views .
  - **Testimonies of Faithful communities:** widespread use in the liturgical life of the community.
  - **Widespread acceptance:** acknowledged by all the major Christian communities of the time.

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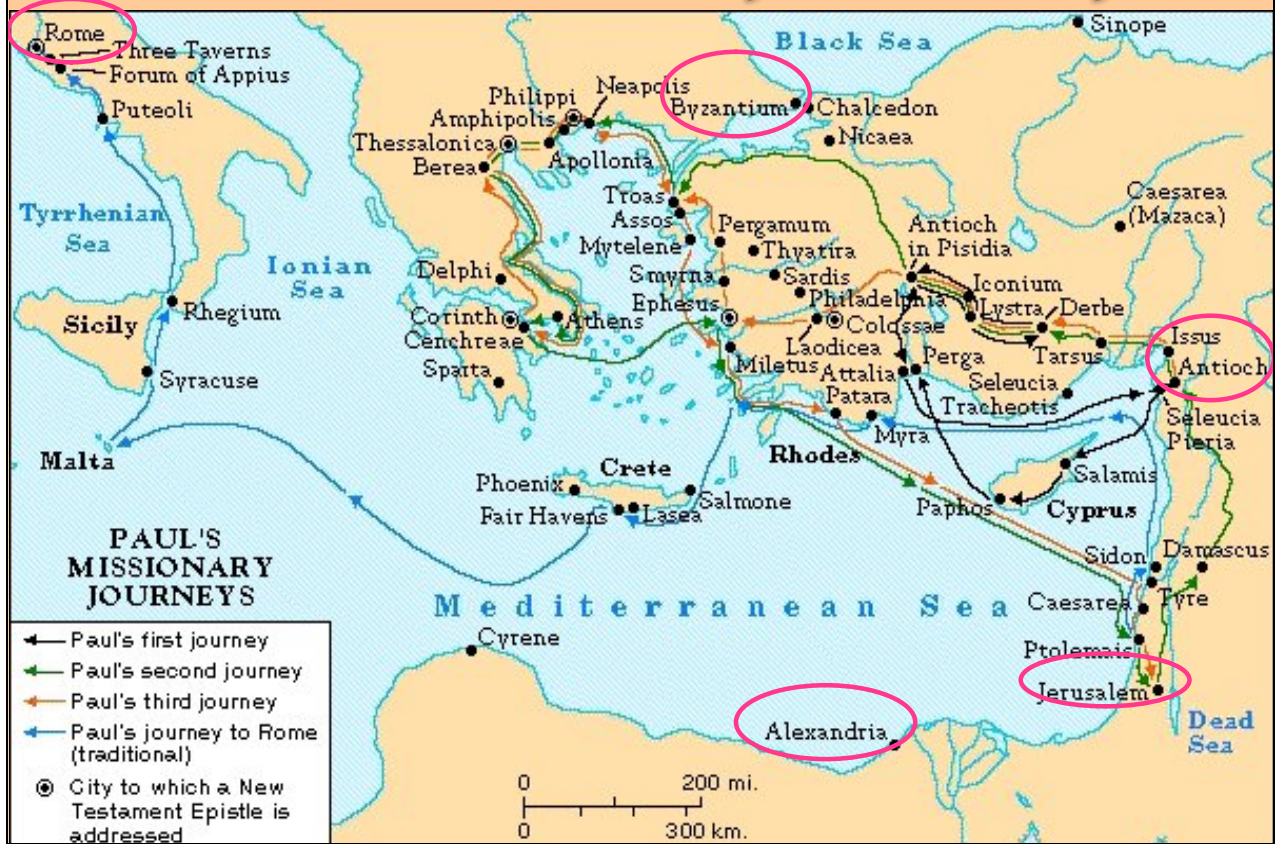
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# Paul's Missionary Journeys



## Principles of the Early Church

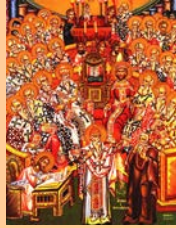
- Continuity of Faith: the faith never changes.
- Development in Doctrine: growth in how the faith is understood.
- Heresies Formed: people develop false doctrines.
- Rise of Authority: Church comes together to make decisions. These meetings where all the bishops of the Church attended became known as ecumenical councils.

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## First Four Ecumenical Councils

- Nicaea (325): stated that Jesus is God.
  - *Arius (Antioch) v. Athanasius (Alexandria)*
- Constantinople (381): stated that Jesus is fully human.
  - *Apollinarius (Alexandria) v. Cappadocians (Antioch)*
- Ephesus (431): stated that Jesus is both God and man.
  - *Nestorius (Antioch) v. Cyril (Alexandria)*
- Chalcedon (451): stated that Christ is one person with two distinct natures.
  - *Monophysites (Alexandria) v. Pope Leo I (Rome)*



## Great Schism

- The tensions between the East and West go back to the early councils of the Church. This situation continued to escalate for several reasons.
- The major split occurred in 1054, with efforts to reunite the East and West occurring at the Council of Lyons in 1276 and the Council of Florence in 1439.
- Efforts to reunite the East and West have been occurring since Vatican II, with both Pope John Paul II and Benedict XVI with strong interests in dialogue.



## Trends in the Middle Ages

- Religious Uniformity: Important that everyone believes the same thing.
- Scientific: Religious beliefs begin to be examined scientifically.



- Physical Literalism: Beliefs of the Church and Scripture must be interpreted literally.
- Holistic: The body becomes a means of salvation. Salvation can be achieved through penitence and self denial.

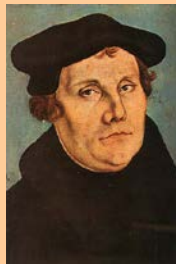
## The Reformation



- 1517: Pope Leo X authorizes sale of indulgences to pay for St. Peter's Basilica.
- October 31, 1517: Luther responds by posting 95 theses for Church reform on door of Cathedral Church of Wittenburg, Germany.
  - Thesis attacked authority of pope.
  - Local Church responds, but pope does not because of political reasons.
- June 1520: Vatican issues Ex Surge Domini, which says that 40 of Luther's theses are wrong.
- January 1521: Martin Luther is excommunicated.

## Martin Luther's Arguments

- Use of the vernacular and equal participation of all people in the liturgy.
- Justification: saved by faith alone
- Sola Scriptura: belief in scripture alone.
- Eliminates seven Old Testament books from the Bible.
- Baptism & Eucharist are the only sacraments.
- There should be a non-celibate clergy.



## Other Schisms



- Ulrich Zwingli (1485-1531) Congregationalists
  - Consubstantiation & Self-Governance



- John Calvin (1509-1564) Presbyterians
  - Predestination & Need to live a moral life.



- Henry VIII (1491-1547) Anglicans
  - Primacy of England's rule.



## Counter-Reformation: Council of Trent

- ❖ Scripture and Tradition do not contradict. \_\_\_\_\_  
\_\_\_\_\_
- ❖ Belief in Original Sin \_\_\_\_\_  
\_\_\_\_\_
- ❖ Seven Sacraments \_\_\_\_\_  
\_\_\_\_\_
- ❖ Allows for daily Communion \_\_\_\_\_  
\_\_\_\_\_
- ❖ Establishes universal liturgy \_\_\_\_\_  
\_\_\_\_\_
- ❖ Permits the use of relics, but limits sale of relics. \_\_\_\_\_  
\_\_\_\_\_
- ❖ Abolishes office of seller of indulgences \_\_\_\_\_  
\_\_\_\_\_
- ❖ Seminaries must be established in each diocese. \_\_\_\_\_  
\_\_\_\_\_
- ❖ Bishops receive more authority. \_\_\_\_\_  
\_\_\_\_\_
- ❖ Restated the existence of purgatory. \_\_\_\_\_  
\_\_\_\_\_

### Vatican I (1869-1870)

- Defends primary teachings of the Church.
- Established the infallibility of the pope in certain circumstances.

- Doctrine of Infallibility (1870)
- Doctrine of the Immaculate Conception (1854)
- Doctrine of the Assumption (1950)



- The pope's temporal authority was limited when Italy took control of the Papal States in 1870.

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## Vatican II (1962-1965)

• Pope John XXIII called the 2<sup>nd</sup> Vatican Council in 1959 in order to bring about a renewal in the Church, particularly in three areas:

- Liturgy: called for the reformation of all the rites of the Church, including the Mass, by using more readings and the vernacular.
- Laity: gave the laity more control of the Church.
- Ecumenism: Catholics must be loving and compassionate to work towards unity.



## Important Documents of Vatican II

• The Council produced 4 constitutions on:

- The Church (Lumen Gentium)
- The Church in the Modern World (Gaudium et Spes)
- Divine Revelation (Dei Verbum)
- Liturgy (Sacrosanctum Concilium)

• The Council also made 9 Decrees on:

- Communications
- Ecumenism
- Eastern Churches
- Bishops
- Priestly Formation
- Religious Formation
- Laity
- Priests
- Missions

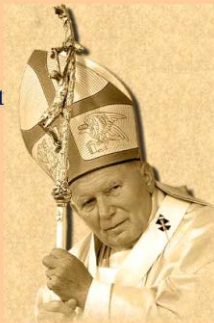


• The Council also made 3 declarations on:

- Education
- Non-Christians
- Religious Freedom

## Important Dates Since Vatican II

- 1970: New Order of the Mass introduced.
- 1972: Rite of Christian Initiation of Adults introduced.
- 1978: Death of Pope Paul VI and John Paul I. Election of John Paul II.
- 1983: New Code of Canon Law promulgated.
- 1992: New Catechism of the Catholic Church promulgated.
- 2005: Death of John Paul II. Election of Benedict XVI.
- 2013 Resignation of Benedict XVI
- Election of Pope Francis I





## Session 11: The Virgin Mary

This session includes:

Why do Catholics honor the Virgin Mary?

What is the Immaculate Conception and Assumption?

What is the Rosary?

### The Virgin Mary

- From all eternity, God chose for the mother of His Son, a young Jewish woman, named Mary (Luke 1:26)
- Throughout the Old Testament, Mary is prefigured by many holy women, beginning with Eve.




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### The Immaculate Conception



- The Immaculate Conception is the belief that by the grace of God, Mary remained free from sin her entire life, including the stain of original sin.
- The belief in the Immaculate Conception comes from the greeting of the angel: “Hail, Mary, full of grace” (Luke 1:28).

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## Mary, Mother of God

- At the Council of Ephesus, Mary was named the theotokos, or God bearer, because she is truly the Mother of God, since she conceived the Son of God.
- The Gospel accounts understand the virginal conception of Jesus as a divine work. It is also seen as a fulfillment of Isaiah 7:14.
- As the Mother of God, Mary is also the mother of all Christians.



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## Mary's Virginity

Mary's perpetual virginity gives purpose to Christ:



- Mary's virginity manifests God's absolute initiative in the Incarnation – Jesus only has God as Father.
- Jesus becomes the beginning of the new creation.
- The spousal relationship to God is perfectly fulfilled in Mary.
- Mary's virginity is a sign of her faith, giving herself as an undivided gift to God's will.
- Mary becomes a symbol of the Church: through Baptism, the Church becomes mother, but remains pure to the faith.

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## The Assumption

- The Assumption is the mystery that Mary was taken to heaven body and soul at the end of her natural life, so that she might be fully in union with her Son.
- The Assumption is Mary's participation in the Resurrection and the hopeful anticipation of our resurrection.
- Through the Assumption, Mary remains uninterruptedly connected with both the Blessed Trinity and her children on earth from the Annunciation.



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## The Hail Mary

- The first part of the Hail Mary comes from the salutation of the Angel Gabriel and the greeting from St. Elizabeth.
- This part of the prayer gives God praise for the gifts that he gave to Mary.
- The second part of the prayer was added between the 11<sup>th</sup> and 15<sup>th</sup> century.
- This part of the prayer asks Mary to intercede for us to God, as we would ask others to intercede for us.



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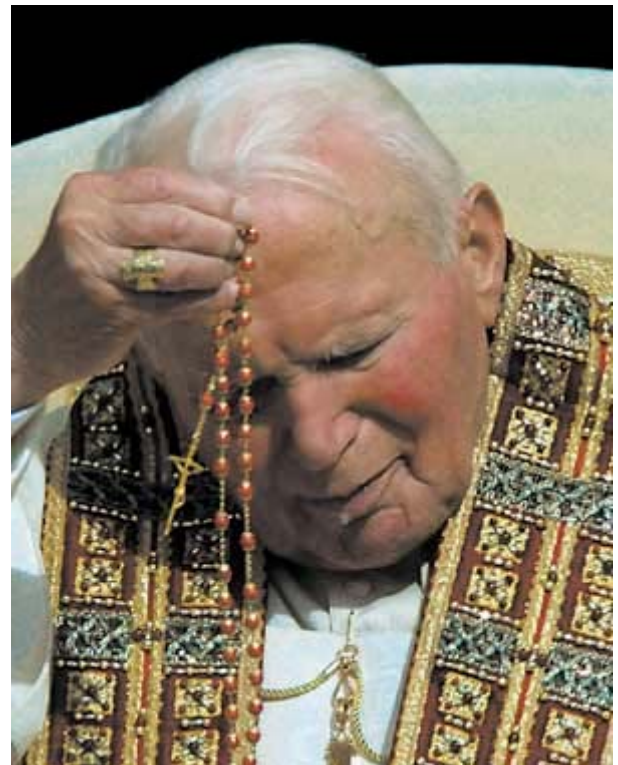
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## The Rosary

- ❖ One of the most popular devotions is praying the Rosary. The Rosary holds a unique position because of its relationship to the mysteries of Christ and the faith of the Blessed Virgin Mary.
- ❖ Many of the appearances of Mary, especially at Lourdes and Fatima, have been associated with the praying of the Rosary. Also, numerous popes and saints have urged the faithful to pray the Rosary.
- ❖ The popularity of the Rosary has been attributed to St. Dominic and the Dominican Order. It grew out of the laity's desire to have 150 prayers to match the 150 psalms chanted by monks in ancient monasteries. The action of praying with beads evolved from this practice. Originally, people would pray the Our Father using a set of beads. Today, people use Rosary beads to pray the Divine Mercy chaplet
- ❖ The Rosary uses Scripture based prayers and the repetition of the 10 Hail Mary's is meant to lead us to restful and contemplative prayer related to the mystery. It helps us to enter the silence of our hearts where Christ's Spirit dwells.



# How to recite the Holy Rosary

## 1. SAY THESE PRAYERS...

IN THE NAME of the Father, and of the Son, and of the Holy Spirit. Amen. *(As you say this, with your right hand touch your forehead when you say Father, touch your breastbone when you say Son, touch your left shoulder when you say Holy, and touch your right shoulder when you say Spirit.)*

I BELIEVE IN GOD, the Father almighty, Creator of Heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, died, and was buried. He descended into Hell. The third day He rose again from the dead. He ascended into Heaven, and sits at the right hand of God, the Father almighty. He shall come again to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

OUR FATHER, Who art in Heaven, hallowed be Thy Name. Thy kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

HAIL MARY, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

GLORY BE to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning is now, and ever shall be, world without end. Amen.

O MY JESUS, forgive us our sins, save us from the fires of Hell; lead all souls to Heaven, especially those in most need of Thy mercy. Amen.

HAIL HOLY QUEEN, mother of mercy; our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us. And after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ. Amen.

O GOD, WHOSE only-begotten Son by His life, death and resurrection, has purchased for us the rewards of eternal life; grant, we beseech Thee, that by meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ our Lord. Amen.

ANNOUNCE *each mystery by saying something like, "The third Joyful Mystery is the Birth of Our Lord." This is required only when saying the Rosary in a group.*

## 2. IN THIS ORDER...

### INTRODUCTION

1. IN THE NAME...
2. I BELIEVE IN GOD...
3. OUR FATHER...
4. HAIL MARY...
5. HAIL MARY...
6. HAIL MARY...
7. GLORY BE...
8. O MY JESUS...

### THE FIRST DECADE

9. ANNOUNCE...
10. OUR FATHER...
11. HAIL MARY...
12. HAIL MARY...
13. HAIL MARY...
14. HAIL MARY...
15. HAIL MARY...
16. HAIL MARY...
17. HAIL MARY...
18. HAIL MARY...
19. HAIL MARY...
20. HAIL MARY...
21. GLORY BE...
22. O MY JESUS...

### THE SECOND DECADE

23. ANNOUNCE...
24. OUR FATHER...
25. HAIL MARY...
26. HAIL MARY...
27. HAIL MARY...
28. HAIL MARY...
29. HAIL MARY...
30. HAIL MARY...
31. HAIL MARY...
32. HAIL MARY...
33. HAIL MARY...
34. HAIL MARY...
35. GLORY BE...
36. O MY JESUS...

### THE THIRD DECADE

37. ANNOUNCE...
38. OUR FATHER...
39. HAIL MARY...
40. HAIL MARY...
41. HAIL MARY...
42. HAIL MARY...
43. HAIL MARY...
44. HAIL MARY...
45. HAIL MARY...
46. HAIL MARY...
47. HAIL MARY...
48. HAIL MARY...
49. GLORY BE...
50. O MY JESUS...

### THE FOURTH DECADE

51. ANNOUNCE...
52. OUR FATHER...
53. HAIL MARY...
54. HAIL MARY...
55. HAIL MARY...
56. HAIL MARY...
57. HAIL MARY...
58. HAIL MARY...
59. HAIL MARY...
60. HAIL MARY...
61. HAIL MARY...
62. HAIL MARY...
63. GLORY BE...
64. O MY JESUS...

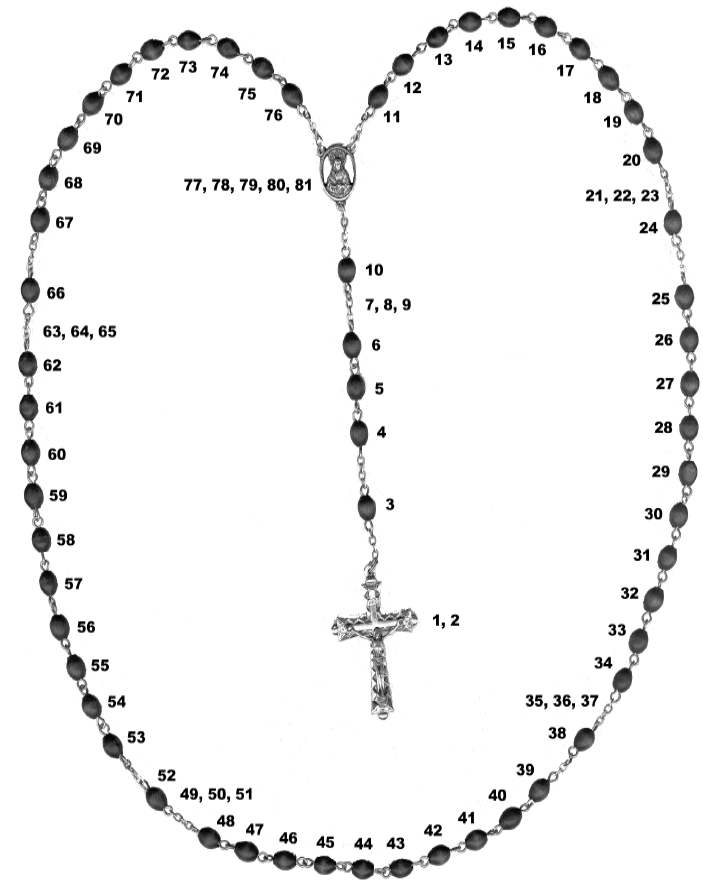
### THE FIFTH DECADE

65. ANNOUNCE...
66. OUR FATHER...
67. HAIL MARY...
68. HAIL MARY...
69. HAIL MARY...
70. HAIL MARY...
71. HAIL MARY...
72. HAIL MARY...
73. HAIL MARY...
74. HAIL MARY...
75. HAIL MARY...
76. HAIL MARY...
77. GLORY BE...
78. O MY JESUS...

### CONCLUSION

79. HAIL HOLY QUEEN...
80. O GOD, WHOSE...
81. IN THE NAME...

## 3. WHILE TOUCHING THESE BEADS TO KEEP TRACK OF YOUR PROGRESS...



## 4. AND SILENTLY MEDITATING ON THESE "MYSTERIES", OR EVENTS FROM THE LIVES OF JESUS AND MARY...

### On Monday and Saturday, meditate on the "Joyful Mysteries"

First Decade (Steps 9-22): The Annunciation of Gabriel to Mary (Luke 1:26-38)  
 Second Decade (Steps 23-36): The Visitation of Mary to Elizabeth (Luke 1:39-56)  
 Third Decade (Steps 37-50): The Birth of Our Lord (Luke 2:1-21)  
 Fourth Decade (Steps 51-64): The Presentation of Our Lord (Luke 2:22-38)  
 Fifth Decade (Steps 65-78): The Finding of Our Lord in the Temple (Luke 2:41-52)

### On Thursday, meditate on the "Luminous Mysteries"

First Decade: The Baptism of Our Lord in the River Jordan (Matthew 3:13-16)  
 Second Decade: The Wedding at Cana, when Christ manifested Himself (Jn 2:1-11)  
 Third Decade: The Proclamation of the Kingdom of God (Mark 1:14-15)  
 Fourth Decade: The Transfiguration of Our Lord (Matthew 17:1-8)  
 Fifth Decade: The Last Supper, when Our Lord gave us the Holy Eucharist (Mt 26)

### On Tuesday and Friday, meditate on the "Sorrowful Mysteries"

First Decade: The Agony of Our Lord in the Garden (Matthew 26:36-56)  
 Second Decade: Our Lord is Scourged at the Pillar (Matthew 27:26)  
 Third Decade: Our Lord is Crowned with Thorns (Matthew 27:27-31)  
 Fourth Decade: Our Lord Carries the Cross to Calvary (Matthew 27:32)  
 Fifth Decade: The Crucifixion of Our Lord (Matthew 27:33-56)

### On Wednesday and Sunday, meditate on the "Glorious Mysteries"

First Decade: The Glorious Resurrection of Our Lord (John 20:1-29)  
 Second Decade: The Ascension of Our Lord (Luke 24:36-53)  
 Third Decade: The Descent of the Holy Spirit at Pentecost (Acts 2:1-41)  
 Fourth Decade: The Assumption of Mary into Heaven  
 Fifth Decade: The Coronation of Mary as Queen of Heaven and Earth





## Session 12: Catholic Practices

This session includes:

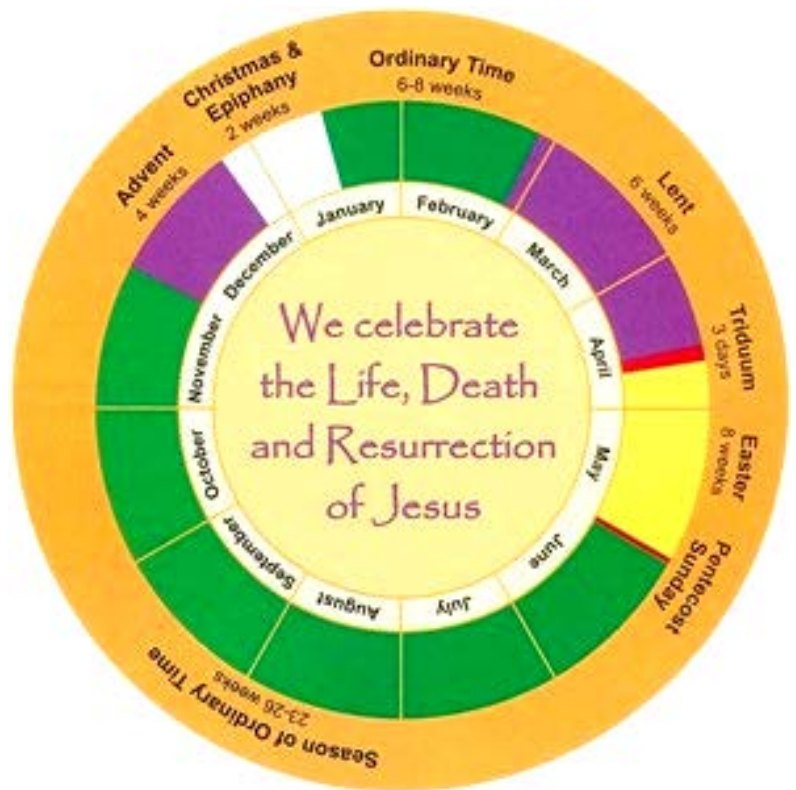
What is the Liturgical Year?

What is the Communion of Saints?

What is the Rosary?

### The Church's Liturgical Year

- ❖ The Church follows a calendar in which we have made time sacred. This calendar is also known as the liturgical year.
- ❖ The Liturgical Year begins with the First Sunday of Advent season (on the Sunday closest to November 30<sup>th</sup> – Feast of St. Andrew) and ends with the Solemnity of Christ the King.
- ❖ The calendar is made up of seasons, which prepare and celebrate particular parts of the paschal mystery, like Advent, Christmas, Lent, and Easter, and a season that commemorates life and growth, Ordinary Time.
- ❖ The Calendar has movable feasts, like Easter (based on the Sunday following the first full moon of Spring) and set days, like Christmas (December 25<sup>th</sup>).
- ❖ Throughout the Liturgical Year, the Church celebrates the Paschal Mystery of Christ, in unique and particular ways to remind us of the various aspects of Christ's life.
- ❖ The Church also celebrates the lives of the saints throughout the Liturgical Year, a practice that developed from the remembrance of martyrs on the date of their death.



## The Communion of Saints

- ❖ The communion of saints is the spiritual unity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven as the same mystical Body of Christ.
- ❖ Being more closely united to Christ, the saints in heaven intercede with the Father for us because of their fraternal concern.
- ❖ Not only do the saints provide an example for us, but our communion with the saints joins us to Christ, for through their imitation of Christ's love, they enjoy eternal life in Christ.
- ❖ From the very beginning of the Church, the Church has honored with great respect the memory of the dead. Our prayer for the dead is capable not only of helping them, but also of making their intercession for us effective.



## Liturgical Colors

- ❖ White is used in the seasons of Easter and of Christmas; also on celebrations of our Lord (other than his Passion), of the Blessed Virgin Mary, and of Saints who were not martyrs; also at funerals. White celebrates joy, new life, and purity.
- ❖ Red is used on Palm Sunday and Good Friday, on Pentecost Sunday, on celebrations of the Lord's Passion, on feasts of the Apostles and Evangelists and other martyred saints. Red symbolizes the blood of the martyrs and the Holy Spirit.
- ❖ Green is used in Ordinary Time. It symbolizes growth and continuation.
- ❖ Violet is used in the seasons of Advent and of Lent. Violet is a symbol of penance and preparation.
- ❖ Rose vestments may be used on Gaudete Sunday (Third Sunday of Advent) and on Laetare Sunday (Fourth Sunday of Lent). It symbolizes subdued joy and relieved repentance.



## Holy Days of Obligation

- Holy Days of Obligation are Solemnities in the Church calendar where Catholics are required to attend Mass.
- There are 10 Holy Days of Obligation in Rome. Each country's Bishop's Conference can set the list of Holy Days of Obligation, with Vatican approval. In the United States, other than Sunday, 5 Holy Days of Obligation are celebrated:

**Immaculate Conception** – December 8

**Christmas** – December 25

**Mary, Mother of God** – January 1

**Assumption** – August 15

**All Saints' Day** – November 1

If the Solemnities of the Mary, Mother of God, the Assumption, or All Saints' Day fall on a Saturday or a Monday, the precept to attend Mass is abrogated.

- Other Solemnities are celebrated on Sundays throughout the Liturgical Year. These days honor particular aspects of Christ's life.

**Epiphany** – Sunday after January 1

**Easter** – First Sunday after the first full moon of Spring

**Ascension** – Seventh Sunday of Easter

**Pentecost** – Fifty Days after Easter

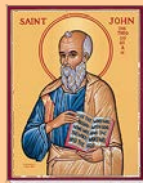
**Most Holy Trinity** – Sunday after Pentecost

**Body and Blood of Christ (Corpus Christi)** – Sunday after Trinity Sunday

**Christ the King** – Last Sunday in Ordinary Time

## Readings at Mass

- All of the readings for Mass are contained in a book known as a lectionary.
- To be able to proclaim more of Sacred Scripture at Mass, the Church devised a three year cycle of Sunday readings and a two year cycle of weekday readings, as well as adding an Old Testament and Epistle reading on Sundays.
  - Year A: Matthew
  - Year B: Mark (John)
  - Year C: Luke
  - John's Gospel is also read on Sundays in the Christmas and Easter season each year.



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## General Principles of the Lectionary

### SUNDAY

- **Gospel:** readings are continuous, meaning a particular Gospel is treated as a whole.
- **First Reading:** Old Testament readings are chosen to relate with the Gospel.
- **Second Reading:** Readings are organic, providing a semi-continuous reading of Paul and James.

### WEEKDAYS

- **Gospel:** Organic – Mark is read during weeks 1-9; Matthew 10-21; and Luke 22-34
- **First Reading:** Organic, but more selective than on Sundays since both testaments are used. ie. Daniel and Revelation are read at the end of the liturgical year because of their themes.

## Sacramentals

- Sacramentals are sacred signs instituted by the Church. They bear a resemblance to the sacraments, but are different than sacraments because:

#### Sacraments

- Instituted by Jesus.
- God gives the meanings.
- Has universal meaning.
- Has infinite meanings.



#### Sacramentals

- Draws us closer to God.
- Meaning is human in origin.
- Can have multiple meanings.
- Has finite meanings.



## Sacramentals & Blessings

- Sacramentals are signs of God's grace obtained through the intercession of the Church.
- Sacramentals help believers open their hearts to receive the spiritual benefits of the sacraments.
- Sacramentals include blessings:
  - Blessings for persons, meals, objects, places, and special occasions. All blessings praise God for gifts.
  - Blessings consecrate persons to God: leaders of religious orders, readers, acolytes, catechists.
  - The Church bless vessels that will be used for Mass, such as chalices, bells, altars.
  - The Church also blesses objects that will be used by individuals, such as rosaries, medals, palm branches, ashes, and others.

## Devotions



- A devotion is a form of prayer in which one expresses a readiness and willingness to dedicate oneself to service of God.
- Devotions focus on a particular object in our faith, such as an attribute of or mystery in the life of Jesus, Mary, or one of the saints.
- Popular devotions have proven to be powerful forms of prayer and serve spiritually beneficial to many.

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## Devotions to Christ

- Devotion to the Eucharist
  - Solemnity of Corpus Christi
  - Eucharistic Processions
  - Adoration of the Blessed Sacrament
- Devotion to the Sacred Heart
  - Solemnity of the Sacred Heart
  - Enthronement of the Sacred Heart
  - Morning Offering
- Devotion to the Passion
  - Feast of the Triumph of the Cross
  - Stations of the Cross
  - Veneration of the Cross on Good Friday
- Devotion to Divine Mercy
  - Divine Mercy Sunday
  - Divine Mercy Novena (nine days of prayer beginning Good Friday)



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### Traditional Stations of the Cross

1. Jesus is condemned to Death
2. Jesus Takes Up His Cross
3. Jesus Falls the First Time
4. Jesus Meets His Mother
5. Simon Helps Carry Jesus' Cross
6. Jesus' Face is Wiped by Veronica
7. Jesus Falls the Second Time
8. Jesus Meets the Women of Jerusalem
9. Jesus Falls the Third Time
10. Jesus is Stripped of His Clothes
11. Jesus is Nailed to His Cross
12. Jesus Dies on the Cross
13. Jesus is Taken Down from the Cross
14. Jesus is Buried in the Tomb

### Morning Offering

My God, I offer you my prayers,  
works, joys and sufferings of this day  
in union with the holy sacrifice of the Mass  
throughout the world.  
I offer them for all the intentions  
of your Son's Sacred Heart,  
for the salvation of souls,  
reparation for sin,  
and the reunion of Christians.  
Amen.

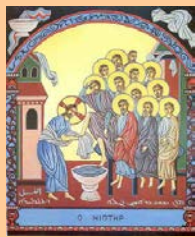






## The Paschal Mystery

- **Paschal Mystery:** the mystery of Jesus' Incarnation, life, death, resurrection, and ascension as a method of salvation in which we participate in through the liturgy.



- Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. The Paschal Mystery of Christ is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present. (CCC 1104)

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## Anamnesis

- **Anamnesis:** the remembrance of all the saving events which God has brought about in history. This remembrance makes the past become the present.
- The liturgical celebration always refers to God's saving interventions in history. The Holy Spirit awakens the memory of the Church, which inspires thanksgiving and praise. (CCC 1103)



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## Epiclesis



- **Epiclesis:** the prayer that "calls down" the Holy Spirit in order to make the gifts and the people holy.
- The epiclesis is the central moment of every sacrament.
- We, as Church, have the ability to call upon the Spirit because Christ has given us the gift of the Spirit.

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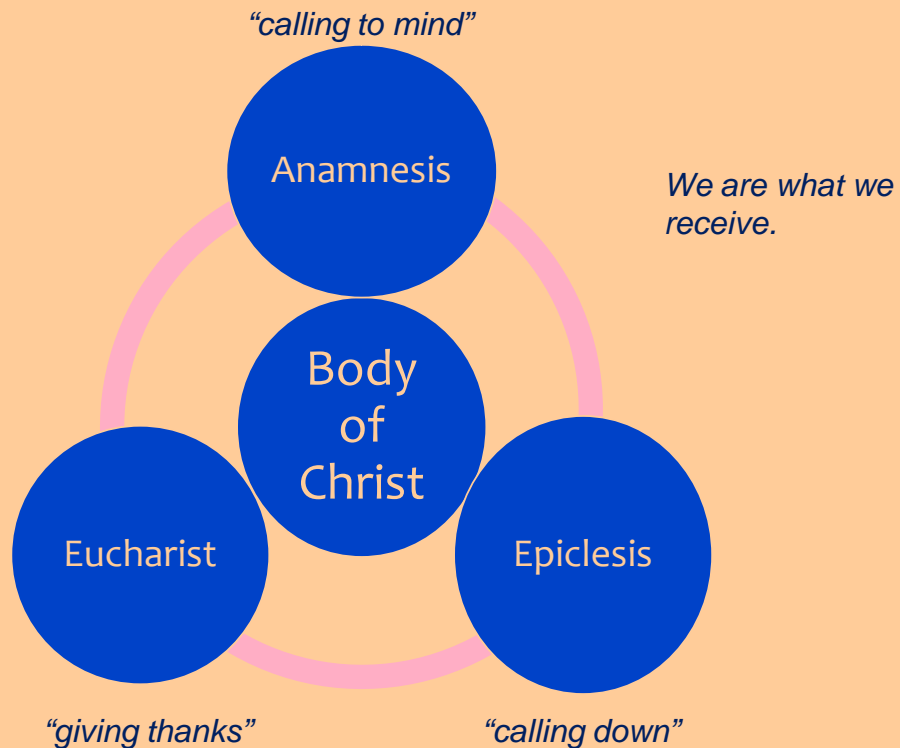
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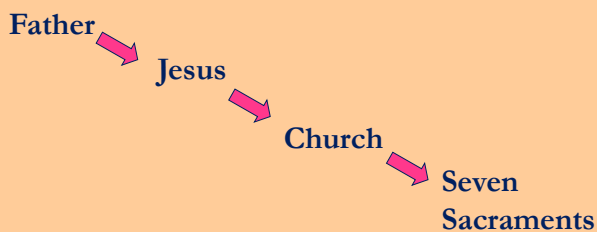
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# Christ's Presence in Liturgy



## Sacraments

- **Sacrament:** a visible sign of the invisible presence and activity of God.
- The purpose of the sacraments is to sanctify, to build up the Body of Christ, and to give worship to God. Because they are signs, they also instruct (CCC 1123).



## Seven Sacraments

- Sacraments of Initiation
  - Baptism
  - Confirmation
  - Eucharist
- Sacraments of Healing
  - Reconciliation
  - Anointing of the Sick
- Sacraments of Vocation
  - Marriage
  - Holy Orders



## God's Presence in the World

- Jesus, the Church, and the Seven Sacraments are best appreciated as privileged expressions of a sacramental world in which God has revealed and continues to reveal God's very self through the material of human existence.
- All reality marks God's presence because God is the creator of reality. Therefore, we must view the world as a revelation of God's loving presence.



## What is Liturgy?



“In the magnificent creation scene, the life-giving finger of God stretches out and almost, but not quite touches the outstretched finger of Adam. Liturgy fills the gap between those two fingers. For God in the Sistine metaphor is a creating, life-giving, saving, redeeming hand, ever reaching out toward us, and salvation history is the story of our hands raised (or refusing to be raised) in never-ending reception of, and thanksgiving for that gift. And isn't that what liturgy is all about?”



## Session 14: Baptism

This session includes:

What is the meaning of Baptism?

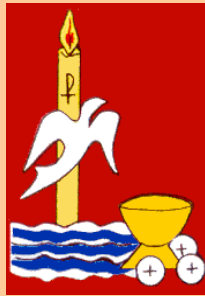
What are the symbols of Baptism?

What are the responsibilities of Baptism?

### The Sacraments of Initiation

The Sacraments of Initiation can be more clearly understood when they are celebrated at one time.

- Baptism: We become reborn by the Holy Spirit into the Paschal Mystery of Christ.
- Confirmation: We become identified with Christ so closely that our offering is the offering of Christ in the Eucharist.
- Eucharist: We become participants in the Paschal Mystery and become a part of the history of salvation.




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### The Sacrament of Baptism



“Baptism, the gateway to the sacraments and necessary for salvation by actual reception or at least by desire, is validly conferred only by a washing of true water with the proper form of words. Through Baptism, men and women are freed from sin, are reborn as children of God, and, configured to Christ by an indelible character, are incorporated into the Church”

(Canon Law 849).

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## Symbols of Baptism

- ❖ **Holy Water:** The sign in which the Spirit is present and brings about rebirth in Christ.

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- ❖ **Immersion:** Dying and Rising with Christ

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- ❖ **Holy Oils:** blessed by the bishop and used in the Sacraments.

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- ❖ **Lit Candle:** Light of Christ

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- ❖ **White Garment:** Purity

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## Rite of Baptism

- Litany of Saints
- Blessing of Water
- Profession of Faith
- Baptism with Water
- Anointing with Chrism
- Presentation with White Garment
- Presentation with Lit Candle



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## Effects of Baptism

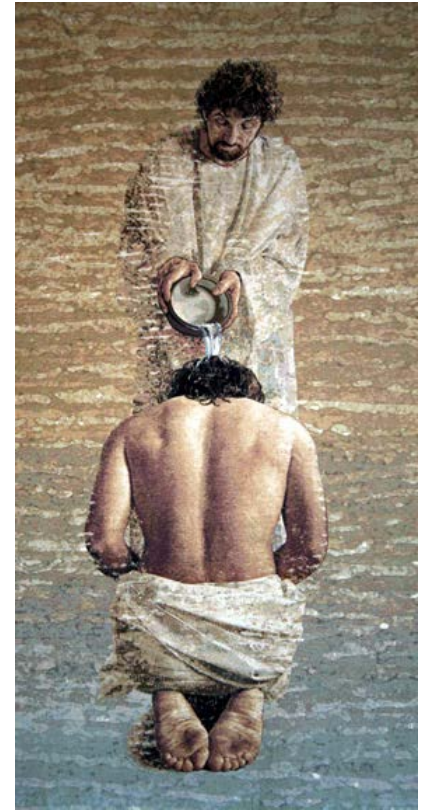
- ❖ Brings us into a new living relationship with God, with Christ, and with the Church.

- 
- ❖ Gives us membership in the Body of Christ and unites us with all Christians.

- 
- ❖ A rebirth into goodness and a death to sin.

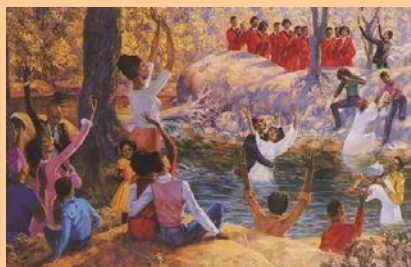
- 
- ❖ The hope of rising to a new life.

- 
- ❖ The ability to participate in the Sacraments and receive God's grace.
- 



## Sacramental Character

- When a person is baptized, he or she is marked forever as a child of God and is given the irreversible responsibility of striving to love one another.
- We become a part of Christ's mission to be priest, prophet, and king to the world.



*"A Christian of the past knew not only intellectually but with his entire being that through Baptism he was placed into a radically new relationship with all aspects of life and with the "world" itself; that he received, along with his faith, a radically new understanding of life. Baptism for him was the starting point and also the foundation" (Alexander Schmemmann).*





## Session 15: Confirmation

This session includes:

What are the purposes of Confirmation?

What are the symbols of Confirmation?

What are the Gifts of the Holy Spirit?

### The Sacrament of Confirmation

“The sacrament of Confirmation strengthens the baptized and obliges them more firmly to be witnesses of Christ by word and deed and to spread and defend the faith. It imprints a character, enriches by the gift of the Holy Spirit the baptized continuing on the path of Christian initiation, and binds them more perfectly to the Church”

(Canon Law 879).




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### Baptism and Confirmation



- The Sacrament of Confirmation is necessary for the completion of baptismal grace.
- By the Sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. (CCC 1285)

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## History of Confirmation

- The apostles imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of baptism.
- The imposition of hands is recognized by the Catholic tradition as the origin of Confirmation.
- Confirmation used to be a part of the Sacrament of Baptism.
- When the numbers of Baptisms prevented the bishop to be present at every one, Confirmation was celebrated at a later time.
- In the Roman rite, infants are not to be confirmed until they reach the age of reason.

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## Purposes of Confirmation

- ❖ Seals and completes Baptism.

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- ❖ Unites us more firmly to Christ.

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- ❖ Increases the gifts of the Holy Spirit in us.

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- ❖ Renders our bond with the Church more perfect.

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- ❖ Gives us a special strength of the Holy Spirit to spread and defend the faith.

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## Rite of Confirmation

- The Sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words, “Be sealed with the Gift of the Holy Spirit.”

### Structure of the Rite:

- Presentation of the Candidates
- Renewal of Baptismal Promises
- Laying on of Hands
- Anointing with Chrism



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## Gifts of the Holy Spirit

Knowledge: \_\_\_\_\_

\_\_\_\_\_

Understanding: \_\_\_\_\_

\_\_\_\_\_

Wisdom: \_\_\_\_\_

\_\_\_\_\_

Right Judgment: \_\_\_\_\_

\_\_\_\_\_

Courage: \_\_\_\_\_

\_\_\_\_\_

Piety: \_\_\_\_\_

\_\_\_\_\_

Wonder & Awe: \_\_\_\_\_

\_\_\_\_\_

*“All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit, you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their Help and Guide. Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord. Amen.” -Rite of Confirmation*



## Eucharist is Christ

- The Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ.
- We call the mystery of bread and wine becoming the Body and Blood of Christ transubstantiation.



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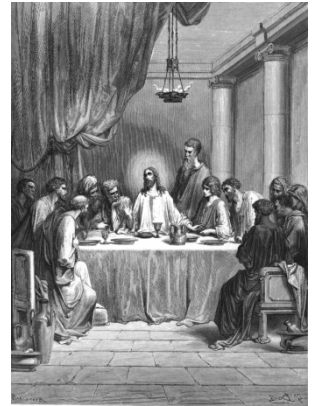
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### Models of the Eucharist

#### ❖ Sacrifice

- **Sacrifice:** to make holy (Latin: *sacra facere*)
- It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is offering is the offering of the Eucharistic sacrifice. (CCC 1410)
- Eucharist is perpetually connected with the sacrifice on Calvary as one event. (Paschal Mystery)
- Through the Eucharist, we join ourselves to the one eternal moment when Christ sacrificed his life for all. We join ourselves in that sacrifice.
- We call the table on which we celebrate the Eucharist an “altar” because it is a sacrifice.



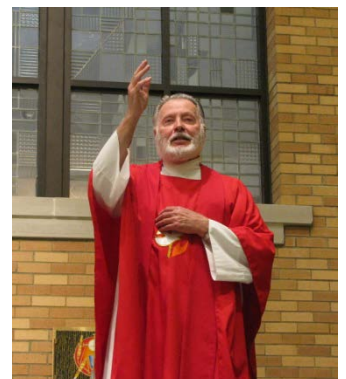
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#### ❖ Fuel for service

- The word “mass” comes from the Latin word “*missa*” which means “to send forth.”
- Through the Eucharist, we become sharers in the mission of Christ to bring the Gospel to all.
- We sacrifice ourselves in the Eucharist and accordingly should live out our lives in that manner.



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### ❖ Meal

- Jesus intended that the Eucharist be celebrated as a meal.
- We share food and drink (bread and wine) around a table (the altar).
- The essential signs of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of the consecration spoken by Jesus during the Last Supper. (CCC 1412)



### ❖ Mystical Communion

- Whenever and wherever the Eucharist is celebrated, all Christians, living and dead, are united to one another.
- In the Eucharistic Prayer, we pray for those who are united to the Church, specifically the communion of saints. By calling those to mind (anamnesis), they are joined together with us during the celebration.



### ❖ Catholic Unity

- In ancient times, no one would be admitted to the Eucharistic celebration unless he or she were baptized.
- We do not have “open communion” in our Church because we offer ourselves with Christ on the altar, making us united with all who are gathered.
- During the Eucharistic prayer, we pray for the pope and local bishop those who are united with us in faith.



### ❖ **Divinization**

- Through the Eucharist, we grow in holiness because the very life of God is within us.
- God became human, so that we may become divine – The Eucharist is a foretaste of that divinization.
- Through the Eucharist, we are transformed into other Christs (that is why we are called Christians).



### ❖ **Healing Touch of God**

- The Eucharist increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church. (CCC 1416)
- The medieval Church understood the Eucharist as a sort of "divine medicine."
- The Eucharist can bring us peace with the comforting touch of Christ.
- If we give ourselves to the Lord fully, the Lord gives himself to us fully in the Eucharist. "Our hearts are restless until they find rest in Him."
- Viaticum: literally, "with you on the journey." This is the Eucharist given to someone who is receiving the Sacrament of the Anointing of the Sick.



### ❖ **Object of Adoration**

- The Eucharist is the Real Presence of Jesus in our midst.
- Through the Eucharist, we encounter the Lord directly – a deeper reality than if he stood next to us, because in the Eucharist, we are participants in His reality.
- We will never fully understand how bread and wine become the Body and Blood of Christ but it is through faith that we are positive that the Lord is here among us.





## History of Reconciliation

- ❖ The Sacrament of Reconciliation was instituted by Christ after the resurrection.
- ❖ The book of James gives witness to the early form of public confession, as well as to its healing power (James 5:13-18).
- ❖ In the early Church, confession and penance were public affairs. A penitent would ask the Bishop to enter the Order of Penitents for several years and would be excluded from communion, as well live a strict life of prayer, fasting, and almsgiving. However, this could only be done once in a lifetime.
- ❖ In the Middle Ages, the monks of Ireland had a system of spiritual direction that lacked both an order of penitents and the requirement of only one penance in a lifetime. People began to ask for this same guidance. Thus, the beginnings of the current celebration of the Sacrament.
- ❖ Formally, the Fourth Lateran Council (1215) made mandatory private confession and for Catholics to go to confession at least once a year.
- ❖ Vatican II emphasized reconciliation and amendment of life and allowed public services of penance which must always include private confession.



### The Sacrament of Reconciliation

- The Sacrament of Reconciliation must be placed within the context of the Christian living experience.
  - Human beings fail, at times we do not live up to who we are called to be by virtue of our baptism.
  - Our need for reconciliation with God and the Church is in itself praise of God.
  - When we bring ourselves to share in the unity of the Eucharist, we must be reconciled with God and the Church.
  - Reconciliation should not be seen as a requirement, rather as an opportunity. Nonetheless, the precepts of the Church state that all Christians should receive the sacrament of Reconciliation at least once a year.

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### The Minister of the Sacrament

- Since Christ entrusted to his apostles the ministry of Reconciliation, bishops and priest continue to exercise this ministry.
- The confessor is not the master of God's forgiveness, but its servant.
- Given the greatness of this ministry, the Church declares every priest who hears confession is bound under very severe penalty to keep absolute secrecy regarding the sins that his penitents have confessed to him.



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## Integral Parts of the Sacrament

**Contrition:** the sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again.

The reception of Reconciliation ought to be prepared for by an examination of conscience made in the light of the Word of God.

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**Confession:** through the admission of sins, individuals take responsibility for them; thereby, opening ourselves again to God and the Church.

In the sacrament of Reconciliation all mortal sins must be recounted in confession... “for if the sick person is too ashamed to show his wound to the doctor, the medicine can not heal what it does not know” (Council of Trent).

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**Penance:** Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must make restitution.

A penance can consist of prayer, an offering, works of mercy, service of neighbor, voluntary self-denial, sacrifices, and the patient acceptance of the cross we must bear. These penances help configure us to Christ, who alone offered himself for our sins once and for all; they allow us to become co-heirs with the Risen Christ.

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**Absolution:** the forgiveness of sins in the sacrament of Reconciliation.

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*“God the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you in the name of the Father, and of the Son, and of the Holy Spirit. Amen.”*



## Sin



- Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor.
- Sin is an offense against God. Sin sets itself against God's love for us and turns our hearts away from it.
- Sin is diametrically opposed to the obedience of Jesus, in which our salvation is made possible.

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## Mortal & Venial Sin

• **Mortal sin** destroys love in the heart of humans by a grave violation of God's law. It must be forgiven through the Sacrament of Reconciliation.



• **Venial sin** allows love to subsist, even though it wounds and offends it. Venial sin can be forgiven through the Sacrament of Reconciliation, but also through the reception of the Eucharist and acts of charity.

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## Mortal Sin



- For a sin to be mortal, three conditions must be met:
  - The matter must be seriously wrong (as specified by God's commandments).
  - The offender must know that the matter is seriously wrong.
  - The offender must freely and completely consent to do it anyway.

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# HOW TO GO TO CONFESSION

- ❖ I Make the “Sign of the Cross”.
- ❖ I say: “Bless me Father for I have sinned. This is my first confession or “It has been \_\_\_\_ months or years since my last confession”.
- ❖ I tell the priest things that I will try not to do anymore and are sorry for. Remember to say, “I am sorry for all of my sins” when you are finished.
- ❖ I listen to Father. He asks me to do a good act at home or say a prayer before I leave the Church.
- ❖ Father will ask me to say the Act of Contrition.

**My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Amen.**

- ❖ The priest prays the prayer of forgiveness over me: “Through the ministry of the church, may God grant you pardon and peace and I absolve you of your sins. In the name of the Father and of the Son and of the Holy Spirit.” I answer: “Amen.”
- ❖ Father will then dismiss you. Say: “Thank you, Father” and go out to say a prayer before leaving the Church.



## Session 19: Anointing of the Sick

This session includes:

## What are the biblical foundations of the Sacrament of Anointing?

## Why does the Church care for the sick?

What are the symbols of the sacrament?

## Biblical Foundations

- Throughout the Gospels are stories of Jesus caring for and healing the sick, both physically and spiritually. (Matthew 9:2-8)



- “Are any among you suffering? They should pray. Are any among you sick? They should call for the elders of the church and them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up, and anyone who has committed sins will be forgiven” (James 5:13-15).

## The Anointing of the Sick

“The anointing of the sick, by which the Church commends the faithful who are dangerously ill to the suffering and glorified Lord in order that he relieve and save them, is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books” (Canon Law 998).

[illegible]

## The Pastoral Care of the Sick

- The Church sees the sacrament of the Anointing of the Sick within the context of human illness and the Christian obligation to care for the sick.
  - Through their faith, Christians grasp more deeply the mystery of suffering and their unity with Christ, who loves and cares for the sick.
  - Sickness is not a punishment inflicted on each individual for personal sins.
  - Those who are sick give witness to Christ through their suffering and serve as reminder of the essential or higher things of life.

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## Who May Receive the Sacrament?

- The Anointing of the Sick is not for those only who are at the point of death.

The Sacrament may be received by:

- Those who are seriously ill.
  - Those who are advanced in age.
  - Those who are undergoing serious surgery.
  - Those who are suffering from chronic ongoing pain.
  - Those who are mentally unwell.
- The Sacrament may be repeated if illness should become more serious or relapses.

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## The Prayer of the Church

- The Church prays that:
  - The sick person's suffering may be eased and he or she may be given the strength to cope with it.
  - Physical healing of the sick person's mind and body, in accordance to God's will.
  - Forgiveness of the sick person's sins.

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## Symbols of the Anointing of the Sick

- ❖ **Laying on of Hands:** A biblical gesture that indicates that this particular person is the object of the Church's prayer of faith. It is a sign of blessing and an invocation of the spirit.

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- ❖ **Anointing with Oil:** The oil of the sick signifies healing, strengthening, and the presence of the Spirit.

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- ❖ **Viaticum:** The Eucharist given to a dying person, literally means "with you on the journey."

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## Reconciliation in the Sacrament of Anointing

- In the Sacrament of the Anointing of the Sick, the priest may invite the sick to the the Sacrament of Reconciliation, in order to grant forgiveness for any sins committed.
- The Sacrament of the Anointing of the Sick forgives sin and restores unity with God and the Church.




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## Prayers of the Anointing of the Sick



- As the priest anoints the forehead, he says:
  - *"Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. Amen."*
- As the priest anoints the hands, he says:
  - *"May the Lord who frees you from sin save you and raise you up. Amen."*

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## Session 20: Holy Orders

This session includes:

What is the three grades of Holy Orders?

What are the symbols of Holy Orders?

What is the nature of the priesthood?

### Holy Orders

- Holy Orders is the sacrament in which the mission of the Church entrusted by Christ to his apostles continues to be exercised (CCC 1536).
- Orders means the incorporation into an order, as opposed to being given a directive.
- There are three degrees of Holy Orders:
  - Episcopate (bishops)
  - Presbyterate (priests)
  - Diaconate (deacons)

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### Nature of the Sacrament



By Christ's command, the sacrament of orders establishes some among the Christian faithful as sacred ministers. They are consecrated and designated to nourish the people of God, fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing.

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## Imposition of Hands

- The essential rite of the sacrament of Holy Orders consists in the bishop's imposition of hands on the head of the ordinand and in bishop's specific consecratory prayer asking God for the outpouring of the Holy Spirit and his gifts proper to the ministry to which the candidate is being ordained.



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## Bishops

- The Episcopal Ordination is the fullness of the sacrament of Holy Orders.
- The consecration of a bishop confers the offices of sanctifying, teaching, and ruling.  
“Bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative” (CCC 1558).
- Although bishops generally exercise authority over a particular region, they collegially share responsibility for the entire Church.

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## Symbols of the Bishop

- **Miter:** ceremonial headdress which is worn as a sign of the bishop's teaching authority.
- **Crosier:** pastoral staff symbolizing his role as shepherd, leader of his flock.
- **Ring:** symbol of his fidelity to his people and of his jurisdiction and dignity.



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## Christ the One True Priest



- The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. In the same way, the one priesthood of Christ is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood: "Only Christ is the true priest, the others being only his ministers (CCC 1545).

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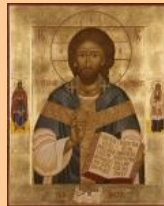
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## Priesthood

- **Presbyteros:** the ordained priesthood, the elders who preside over the Eucharist and are servants to the faithful. The presbyter is the means in which Christ unceasingly builds up and leads his Church.
- The presbyter acts in the person of Christ and in the person of the Church to administer the sacraments.
- **Sacerdos:** through baptism, all Christians share in this priesthood. Together we all sacrifice our lives to God, most especially in the Eucharist.



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## Nature of the Priesthood

- The function of the bishops' ministry was handed over in a subordinate degree to priests so that they may be appointed in the order of the priesthood and be co-workers of the bishop. By joining with the bishop, the office of priests shares in the authority of Christ and are anointed with a special character and so are configured to Christ, able to act in his person.
- Priests represent the bishop to the local assembly. Priests can exercise their ministry only in dependence on the bishop and in communion with him.



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## Priesthood and the Eucharist

• It is in the Eucharistic assembly of the faithful that the priest exercises in a supreme degree his sacred office; there, acting in the person of Christ and proclaiming his mystery, they unite the offerings of the faithful to the sacrifice of Christ their head, and in the sacrifice of the Mass, they make present again and apply, until the coming of the Lord, the unique sacrifice of the New Testament, that name of Christ offering himself once for all a spotless victim to the Father. From this unique sacrifice their whole priestly ministry draws its strength. (CCC 1566)

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## Symbols of the Presbyterate

• **Stole:** worn over both shoulders, it symbolizes priestly authority.

• **Chasuble:** sleeveless garment worn at Mass, it symbolizes charity.

(The priest should always wear a chasuble at Mass, reminding him that charity always prevails over authority).



• **Paten and Chalice:** the priest receives the gifts of the assembly which he is called to present to God.

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## The Diaconate

• Deacons share in Christ's mission and grace in a special way which cannot be removed and which configures them to Christ, who made himself the deacon of all.

• Deacons assist the bishop and priests in the celebration of the Eucharist, assisting at Marriages, in the proclamation of the Gospel and preaching the Gospel.

- **Permanent Diaconate:** can be conferred on married men, this order allows men who perform the good works of the Church to be strengthened by the imposition of hands and sacramental grace.
- **Transitional Diaconate:** all men who are to be ordained priests are ordained to the order of the diaconate one year prior to their priestly ordination.

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## Symbols of the Diaconate



- **Stole:** worn over one shoulder and connected at the waist, the stole is a sign of authority to preach the Gospel.
- **Dalmatic:** sleeved garment worn over the stole, the dalmatic is a sign of service to God's people.
- **Book of the Gospels:** symbolic of the deacon's mission to proclaim and preach the Gospel.

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## Orders in the Church

- The Body of Christ relies on some people to provide Order for the community.
- This Order is exercised in three different grades: Bishop, Priest, Deacon
- The entire Body of Christ is a part of the Royal Priesthood of Jesus Christ
- Those in orders are not the professional religious or those who mediate God, they simply serve the community in different ways depending on their office

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### Prayer for Vocations

*Father, we are your people, the work of your hands. So precious are we in your sight that you sent your Son, Jesus. Jesus calls us to heal the broken-hearted, to dry the tears of those who mourn, to give hope to those who despair, and to rejoice in your steadfast love. We, the baptized, realize our call to serve. Help us to know how. Call forth from among us priests, sisters, brothers and lay ministers. With our hearts you continue to love your people. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever.*





## Session 21: Marriage

This session includes:

Why is Marriage a sacrament?

What are the symbols of Marriage?

What are the effects of the Marriage?

### Sacrament of Marriage: Importance and Dignity

In virtue of the sacrament of marriage, married Christians signify and share in the mystery of the unity and fruitful love that exists between Christ and his Church; they thus help each other to attain holiness in their married life and in welcoming and rearing children; and they have their own special place and gift among the people of God

(Rite of Marriage 1).




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### Marriage as Sacrament



- Marriage is a liturgical act, therefore it is appropriate for the sacrament to be celebrated in public.
- Marriage introduces one into an ecclesial order, and creates rights and duties in the Church between the spouses and towards their children.
- Marriage is seen as a sign of Christ's presence in the world.

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## Marriage Covenant



- A marriage is established by the the irrevocable consent that the spouses freely give to and receive from each other. To make the indissoluble marriage covenant a clearer sign of this full meaning and a surer help in its fulfillment, Christ the Lord raised it to the dignity of a sacrament, modeled on his own nuptial bond with the Church

(Rite of Marriage 2).

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## Unity in Marriage

- “Christian couples, therefore, are to strive to nourish and develop their marriage by undivided affection, which wells up from the fountain of divine love: in a merging of the human and the divine, they remain faithful in body and in mind, in good times and in bad” (Rite of Marriage 3).



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## Authored by God



- “The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws... God himself is the author of marriage... Marriage is not a purely human institution despite the many variations it may have undergone”

(CCC 1603).

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## Love Absolute and Unfailing

- “God who created man out of love also calls him to love – the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. Since God created man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man” (CCC 1604).

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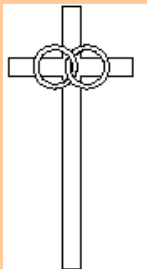
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## Marriage in the Lord



- “By coming to restore the original order of creation, Christ himself gives the strength and grace to live marriage according to the Word of God. It is by following Christ, renouncing themselves and taking up their crosses that spouses will be able to “receive” the original meaning of marriage and live it with the help of Christ. **This grace of Christian marriage is a fruit of Christ’s cross, the source of all Christian life**” (CCC 1615).

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## Marriage in the Lord

- “What therefore God has joined together, let no man put asunder” (Mt. 19:6).
- “Christian marriage in its turn becomes an efficacious sign, the sacrament of the covenant of Christ and the Church” (CCC 1617).
- “Authentic married love is caught up into divine love” (CCC 1639).

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## The Rite of Marriage

- Entrance Rite
  - Liturgy of the Word
  - Rite of Marriage
    - Introduction
    - Questions
    - Consent\*
    - Blessing of Rings
    - Exchange of Rings
    - General Intercessions
  - Liturgy of the Eucharist
    - Eucharistic Prayer
    - Lord's Prayer
    - Nuptial Blessing
    - Sign of Peace
    - Communion
    - Solemn Blessing
- \*In the Roman rite, the couple themselves are the ministers of the sacrament.

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## Effects of Marriage

- “From a valid marriage arises a *bond* between the spouses which by its very nature is perpetual and exclusive; furthermore, in a Christian marriage the spouses are strengthened and, as it were, consecrated for the duties and the dignity of their state *by a special sacrament*”



(CCC 1638).

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## The Role of Marriage

- Marriage mystically unites the human and the divine qualities of a person in forming a new entity
- Christian Marriage shares in the same nuptial love that Christ has for the Church
- Christians are aided in their love by the presence and action of God in our midst
- Marriage necessitates more than just between the two parties – it is a real commitment and covenant to seek the good of the other, to function as one

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## Session 22: Moral Theology

This session includes:

What is the three grades of Holy Orders?

What are the symbols of Holy Orders?

What is the nature of the priesthood?



## Faith & Prayer

- We have a commitment to be disciples of Christ who are nourished by prayer (especially Eucharist).
- We share a relationship with God through Jesus with others and with self.
  - We learn by example and our relationships form who we are as people.
  - Though relationships vary, our basic attitudes are consistent, so that our relationship between God and our relationship between neighbor are similar.
- Through our relationships, we live out virtuously, with loving God and neighbor key.

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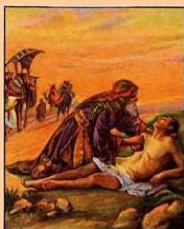
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## Scriptural Foundations

- Scripture forms the mind and penetrates the subconscious. Catholics look at the world through the stories of scripture (which are not always literal).
- Old Testament law is never abolished, but is superseded through Christ.



- Scripture contains General Teachings such as “love your neighbor” and “all are created in the image and likeness of God”, but also contains specific teachings such as “do not kill” or “blessed are the pure of heart” or “never use an evil means for a good end.”

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## Natural Law

- Catholics are also bound to Natural Law, which can be summed up as “Do good, avoid evil.”
- We all have basic inclinations and needs, such as food, water, housing, work, etc. Good things fulfill these needs properly.
- Humans can only know things as they are capable of being known.

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## Moral Discernment

- ❖ Some things are always wrong (Sin).
- ❖ Some things are always right (Works of Mercy).
- ❖ Some things are in between, which is where the virtue of prudence is necessary to decide what is the greatest good based on what is known.



## The Moral Act

- ❖ **Object:** a good toward which the will deliberately directs itself. It is an act of will, in which reason recognizes and judges it to be or not to be in conformity with the true good.

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- ❖ **End:** intentionality and motive (which is subjective). The end is the first goal of the intention and indicates the purpose pursued in the act. It is concerned with the goal of the activity.

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- ❖ **Circumstances:** Qualificators that are secondary elements of the moral act. They contribute to the moral goodness or evil of human acts, diminish or increase responsibility.

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## Christian Life

- Christian life is life in Christ and is our share of grace;
- Christian life is not merely a life animated by Christian values and strives to do good and avoid evil; rather, it is an intimate participation in God's own life.
- The model of Christian life is Jesus himself. All things were created in Christ and created good, therefore when we seek the good, we seek Christ.
- The Holy Spirit is "a gentle guest and friend who inspires, guides, corrects, and strengthens this life" (CCC 1697).



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### Principles of Catholic Morality

- ❖ Catholic morality is systematic, in that our moral decisions are influenced by virtue and reason.  

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- ❖ Moral theology is based from Scripture (**Ten Commandments, Great Commandments**) and has been understood throughout the history of the Church, even until the present time.  

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- ❖ Moral theology understands some laws to be natural or divine law, while some laws are manmade for the wellbeing of individuals.  

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- ❖ Human freedom allows us to choose between good and evil, but also makes us responsible for our voluntary actions.  

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- ❖ The **Precepts of the Church** are given to help us develop a relationship with God through the Church. It defines the very minimum  

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- ❖ There are principles in Catholic Morality that are based on divine law, such as not being able to sacrifice one for the many, ordinary means must be taken to sustain life, and the need to always attempt to do good and live in love.  

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## Ten Commandments

1. I am the Lord your God; you shall not have strange gods before me.

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2. Thou shall not take the name of the Lord your God in vain.

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3. Remember to keep holy the Lord's day

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4. Honor your father and your mother.

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5. Thou shall not kill.

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6. Thou shall not commit adultery.

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7. Thou shall not steal.

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8. Thou shall not bear false witness against your neighbor.

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9. Thou shall not covet your neighbor's wife.

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10. Thou shall not covet you neighbor's goods.

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- *Exodus 20:2–17 and Deuteronomy 5:6–21*



## Two Great Commandments

1. You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind, and with your whole strength;
  2. You shall love your neighbor as yourself.
- *Matthew 23:26*
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## Precepts of the Church

1. To assist at Mass on all Sundays and holy days of obligation.
  2. To fast and abstain on the days appointed.
  3. To confess our sins at least once a year.
  4. To receive Holy Communion during the Easter time.
  5. To contribute to the support of the Church.
  6. To observe the laws of the Church concerning marriage.
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## The Beatitudes

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
  2. Blessed are the meek: for they shall possess the land.
  3. Blessed are they who mourn: for they shall be comforted.
  4. Blessed are they that hunger and thirst after justice: for they shall have their fill.
  5. Blessed are the merciful: for they shall obtain mercy.
  6. Blessed are the clean of heart: for they shall see God.
  7. Blessed are the peacemakers: for they shall be called the children of God.
  8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.
- *Matthew 5:3-10*
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## **Gaudium et Spes**

### **The Church in the Modern World**

- At this time, we must look at the world and realize current trends and address these trends appropriately in light of the Gospel.
  - Globalization: cultural transformation whose repercussions are felt on the religious level.
  - Centralization of Power: increase in power is not always accompanied by benefit for all.
  - Technology: advances in sciences allow us to effect human development.
  - Industrialization & Urbanization: transfigures ideas and social practices hallowed for centuries, also quick spread of knowledge and immediate socialization.

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## **Gaudium et Spes**

### **The Church in the Modern World**

- Human dignity is paramount because we are in the image and likeness of God with the gift of free will. (#12-17)
- Globalization must include care to develop interpersonal relationships in order to preserve love of neighbor. (#23-32)
- The essential equality of all people is the key of social justice. (#29)
- Our human existence finds its fulfillment in the Paschal Mystery in which we participate. (#38)



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## **Gaudium et Spes**

### **The Church in the Modern World**

- Urgent Problems:
  - Marriage and the Family (#47-52)
  - The Development of a Secular Culture (#53-62)
  - Unequal Economic Possibilities (#63-72)
  - Church must work with Government (#73-76)
  - The Avoidance of War (#77-82)
  - International Community Must Be United (#83-90)
- Christians can yearn for nothing more ardently than to love and serve one another. (#93)

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## Principles of Catholic Social Teaching

1. **Human dignity:** each person is sacred, made in God's image.

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2. **Common good:** humans are social by nature and they depend on one another.

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3. **Rights and Duties:** each person has rights to the basic material necessities to live a decent life.

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4. **Option for the Poor:** The wealth of a society is judged by the standard of life for the poor.

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5. **Participation:** All people have a right to some participation in the economic, political, and cultural life of a society.

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6. **Economic Justice:** The economy must serve people and all people have a right to productive work and private property.

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7. **Stewardship of Creation:** We are entrusted to care for the earth.

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8. **Solidarity:** we are responsible for the care of all people.

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9. **Role of Government:** government has positive moral function to protect human dignity and build the common good.

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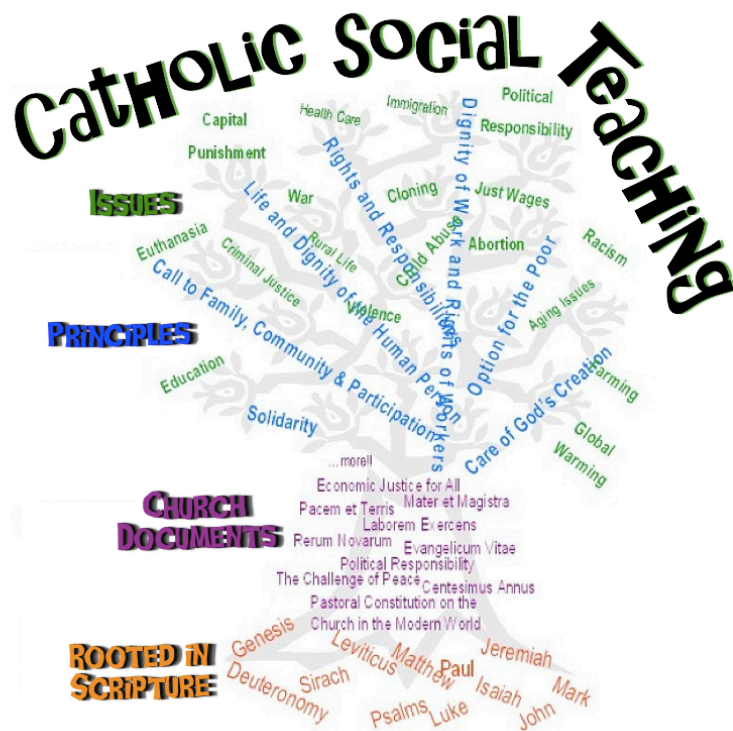
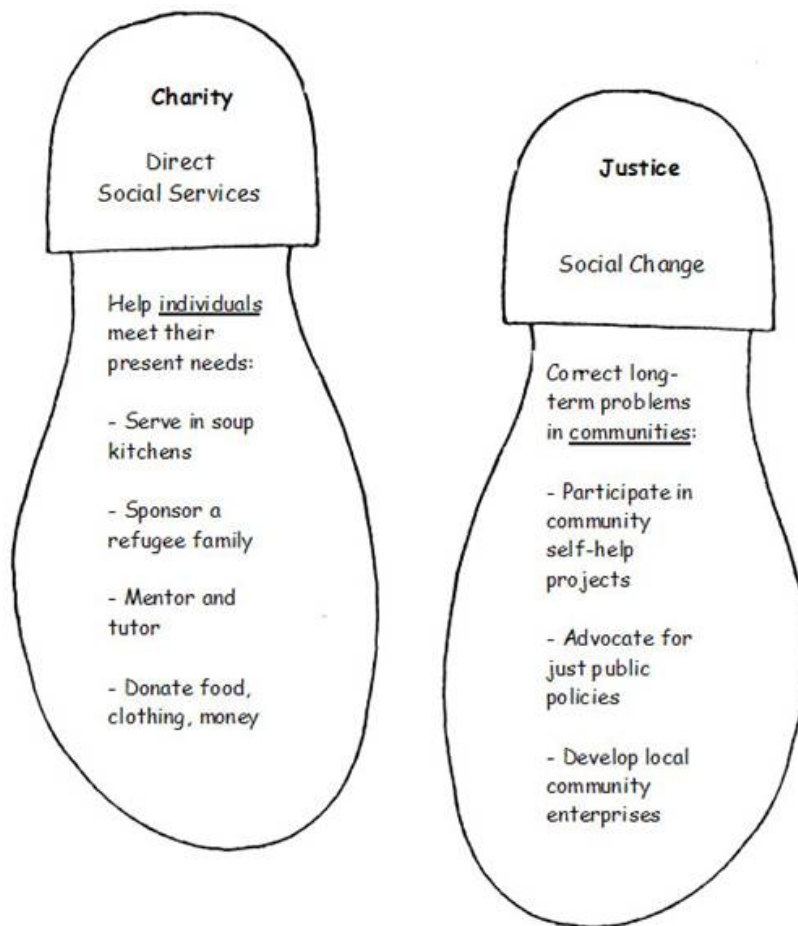


10. **Promotion of Peace:** we are called to bring peace to the world by working for justice.

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Catholic Social Teaching calls us to work in charity and for justice. We must walk together with both feet.







## Session 24: Presentation of the Creed

This session includes:

What do we profess when we recite the Creed?

What is the history of the Creed?

Why is the Creed presented to the candidates?

## History of the Creed

- ❖ The creed has been presented to catechumens basically since its composition in 324AD.
- ❖ St. Cyril would conduct instruction for two weeks prior to Easter on the creed with the Elect.
- ❖ St. Ambrose instructed the Elect on the creed the Sunday before Easter. The faithful would memorize the Creed and never wrote it down, to keep it close to their hearts.
- ❖ The Elect would then recite the Creed to the bishop prior to baptism as a promise to God.
  - Throughout this time period, the Presentation of the Creed was closely associated with the Scrutinies

## Presentation of the Creed

- ❖ Today, the Church lovingly entrusts the Creed to the Elect, as the text has always been regarded as expressing the heart of the Church's faith.
- ❖ The Creed is intended to enlighten the Elect, as it recalls the wonderful deeds of God for the salvation of the human race, suffuses the vision of the elect with the sure light of faith. (RCIA 147)



## We Believe in God

Faith in God means coming to know God's greatness and majesty. It means living in thanksgiving. It means knowing the unity and true dignity of all people. It means making good use of created things. It means trusting in God, even in adversity.

Our profession of faith begins with God, for God is the First and the Last, the beginning and the end of everything. The Creed begins with God the Father and the creation of heaven and earth, for creation is the beginning and foundation of all God's works.

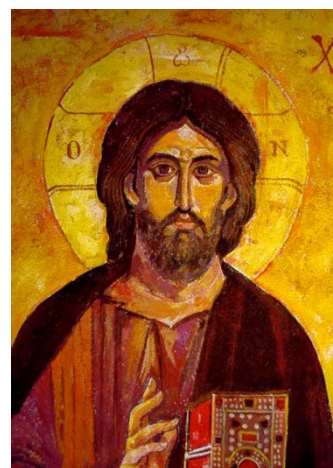
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## We Believe in Jesus Christ

- ❖ Jesus' life helps us "to see our God made visible, and so we are caught up in love of the God we cannot see."
- ❖ The Incarnation means that Jesus was both fully God and fully man, which is important to our salvation.
- ❖ By the Incarnation, we are made aware of the depth of God's love for us. "In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him" (1 John 4:9).
- ❖ God became man that we might partake in the divine nature. "He has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature" (1 Peter 1:4).

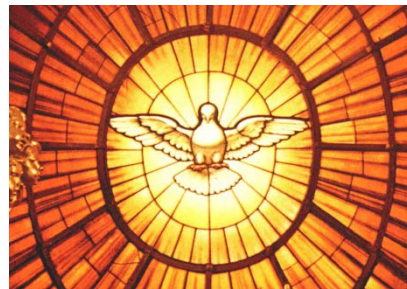


## We Believe in the Paschal Mystery

- ❖ No man, not even the holiest, was ever able to take on himself the sins of all and offer himself as a sacrifice of all. The existence of Christ of the divine person of the Son, who constitutes himself as Head of all humankind, makes possible his redemptive sacrifice for all.
  - ❖ Jesus came to give his life as a ransom for many" (Mt. 20:28). By his loving obedience to the Father, he fulfilled the atoning mission of the suffering Servant.
  - ❖ The Resurrection of Christ is a work of the Trinity.
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## **We Believe in the Holy Spirit**

- ❖ Even though the Holy Spirit is the last person of the Trinity to be revealed, we must understand that, from the beginning, he is a part of the loving plan of our salvation from sin and of the offer of divine life.
- ❖ When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable.
- ❖ The Holy Spirit builds up, animates, and sanctifies the Church. He prepares us to go out and bring others to Christ. He makes present for us the mystery of Christ, especially in the Eucharist, and brings us to communion with God.



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## **We Believe in the Catholic Church**

- ❖ The Church is a holy mystery because of her origin in the Holy Trinity and her mission to be the Sacrament of Salvation.
- ❖ The Father called the Church into existence. The Son established the Church. The Holy Spirit filled the Church with power and wisdom at Pentecost.
- ❖ The Church is one in that we are united, holy in that we draw our life from God, Catholic in that we are open to all, and Apostolic in that our tradition has been preserved since the time of the Apostles.



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## **We Believe in Eternal Life**

- ❖ “In him the hope of blessed resurrection has dawned, that those saddened by the certainty of dying might be consoled by the promise of immortality to come. Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.”
- ❖ The Church believes that by death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. Just as Christ is risen and lives forever so all of us will rise at the last day.
- ❖ We share in the Communion of Saints (the Church in heaven, in purgatory, and on earth). In this communion, God is attentive to our prayers.





## Session 25: Holy Week

This session includes:

What do we celebrate during Holy Week?  
What are the different rites of Holy Week?  
What is the schedule of Holy Week at St. Catherine's?

### Holy Week

- ❖ Since 325AD, Easter has been placed on the first Sunday following the first full moon of Spring.
  - ❖ Since the second century, the Church has held the week prior to Easter as a time of intense prayer and fasting. It evolved out of the pious practice of pilgrimage to Jerusalem at Passover to reenact the events of the week leading up to Easter.
  - ❖ As time went on, people began reenacting the events in their local communities, even in Rome as early as the 6<sup>th</sup> century.
  - ❖ Pope Pius XII reinstituted the Holy Week practices as we know them in 1956.
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### Palm Sunday – Mass

- ❖ On Palm Sunday, we remember Jesus' journey into Jerusalem by blessing palm branches and having a procession into the Church.
  - ❖ The readings of the day focus around the Passion of the Lord.
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## Communal Penance Service – TBA

- ❖ All candidates are to receive the Sacrament of Reconciliation prior to receiving the Sacraments, either after the Retreat on Palm Saturday, at the Communal Penance Service, or by appointment with one of the priests.
  - ❖ Catechumens may choose to express with one of our priests the contrition for past sins under the same practices of the Sacrament of Reconciliation, but may not receive absolution, as Baptism forgives all sins, original and personal.
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## Chrism Mass – 11:00 AM Wednesday

- ❖ At the Chrism Mass, the bishop of the diocese consecrates the Chrism and blesses the oils to be used throughout the parish for the year.
  - ❖ The priests of the diocese also renew their commitment of service and receive the prayers and support of the people.
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## Holy Thursday – 7:30pm Thursday

- ❖ The Mass of the Lord's Supper begins the Sacred **Triduum**, three days of reenacting the days of Christ's death and resurrection.
- ❖ Following Jesus' example, the priests and deacons of the parish wash the feet of parishioners.
- ❖ After the Mass, the Blessed Sacrament is taken to a chapel, known as a repository, for private adoration until midnight, symbolizing the disciples in the garden.



## Tenebrae – 7:30pm Wednesday

- ❖ Tenebrae, which means "darkness" refers to the praying of the Liturgy of the Hours during the Triduum.
  - ❖ The liturgy has a tone of mourning and a ceremony of light in preparation of Easter.
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### **Liturgy of the Lord's Passion – 3:00pm Friday**

- ❖ The Liturgy of the Lord's Passion contains some of the oldest prayers of the Church, around the 6<sup>th</sup> century.
- ❖ The Liturgy of the Lord's Passion is the continuation of the Holy Thursday Liturgy of the Lord's Supper.
- ❖ The Liturgy is divided into three parts:
  - Liturgy of the Word – including the reading of the Passion according to St. John.
  - Veneration of the Cross – where all are invited to come forward to kiss or touch a cross, the symbol of Christ's suffering and passion.
  - Communion Service – when the Body of Christ consecrated from the evening before is distributed to the assembly.



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### **Stations of the Cross – 7:00pm Friday**

- ❖ The Stations of the Cross commemorate the stops along the Via Dolorosa (way of sorrow), Jesus' journey of about a mile from Pilate's court to Calvary and the tomb made on Good Friday.
- ❖ The Stations of the Cross, like the manger scene, were promoted by the Franciscans starting the 14<sup>th</sup> century.
- ❖ Since 1975, Pope Paul VI and John Paul II have also promoted different sets of stations, based solely on Scripture.

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### **Holy Saturday Morning Prayer – 8:00am Saturday**

- ❖ On Holy Saturday morning the Church gathers at the tomb waiting for the Resurrection. The main reading from Morning Prayer is from an ancient homily from Holy Saturday, written anonymously that speaks about Christ's descent into hell.
- ❖ 9-10 AM - The preparation rites for the Elect take place following Morning Prayer. These rites include the recitation of the Creed, the prayers over the ears and mouth, and the choosing of a baptismal name.

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## A Long Awaited Gift

- The Lord's Prayer reflects Jesus' deepest preoccupation on earth: talking with his Father.
- It moves to his second deepest preoccupation: making His Father our Father too, enabling us to share His intimate conversation.
- This prayer is itself an answer to a constant request on the part of humanity: "Lord, teach us to pray" (Luke 11:1).

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## Format of the Prayer

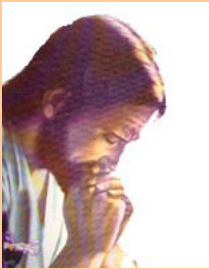
- The Lord's Prayer contains 7 petitions, divisible into two parts:

The first "God-ward"

- + Thy name
- + Thy Kingdom
- + The will

The second "us-ward"

- + Give us
- + Forgive us
- + Lead us
- + Deliver us



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## God as Father

- ❖ Before Jesus Christ "the expression God the Father had never been revealed to anyone. The Father's name has been revealed to us in the Son, for the name 'Son' implies the new name 'Father'" (Tertullian)
- ❖ For all eternity, God is Father, as Jesus has existed for all time.
- ❖ The eternal relation of the Father and the Son is not a metaphor; rather human fatherhood is a metaphor for God's eternal fatherhood. Therefore, we must move beyond our human experience and memories of fatherhood.

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## In Heaven

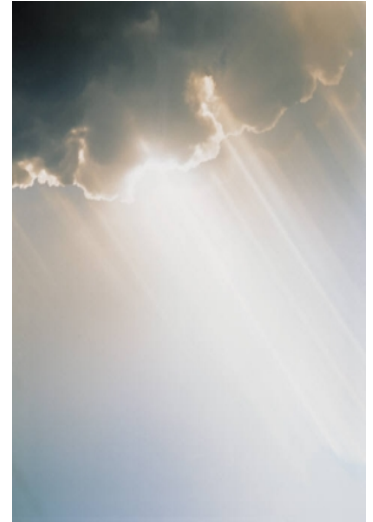
- ❖ Jesus taught us to pray this way not in order to “limit God to the heavens,” but rather to lift us up from earth and set us “in the high places and in the dwellings above.” (St. John Chrysostom)
- ❖ God made us for Himself; He made us for heaven.
- ❖ However, even though we are not home yet, God the Father is with us. Now, God lives in us, but in heaven, we will live in Him.

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## Hallowed Be Thy Name

- ❖ God’s holiness is not based on our thoughts on him, rather he has been holy before an angel or human perceived him.
- ❖ His holiness is not to distance him from us, but to bring God intimately close to us.
- ❖ God’s name is covenant with us, for his name is consecrated and creates a family bond with us.

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## Thy Kingdom Come

- ❖ Jesus came to establish the kingdom of heaven.
- ❖ Christ has established his kingdom in this world, but it is not fully manifest. For the kingdom of God has been coming since the Last Supper, and in the Eucharist, it is in our midst.
- ❖ The Kingdom has come to us: in the past, in the Incarnation; in the present, in the Eucharist; and in the future at Christ’s Second Coming.

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## Thy Will Be Done

- ❖ Our free will enables us to choose God's will or not choose his will.
- ❖ The Lord's Prayer changes and strengthens us to dispose our hearts to do the will of the Father.
- ❖ Our human will is good, but we must reach beyond it if we want to be saints.
- ❖ Our covenant with God draws people into a family relationship, a union of wills. I do not lose my will in God's any more than I lose my will in my wife's. For I unite my will to His.



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## On Earth as it is in Heaven

- ❖ By assuming human flesh, Jesus brought heaven to earth.
- ❖ In the Eucharist, He has fulfilled and perfected the worship of ancient Israel, for in our liturgy, the Church worships together with the angels.
- ❖ The Liturgy is the fullest manifestation of His Kingdom. Through liturgy, God works through us.

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## Give Us This Day Our Daily Bread

- ❖ Dispensing of bread was a sign of a nation's prosperity.
- ❖ God provides for us as a father would.
- ❖ St. Augustine said that there were three levels of meaning in this phrase:
  - All those things that meet the wants of life
  - The Sacrament of the Body of Christ which we can receive daily
  - The Bread of Life, who is Jesus.





## And Forgive Us Our Trespasses as We Forgive Those Who Trespass Against Us

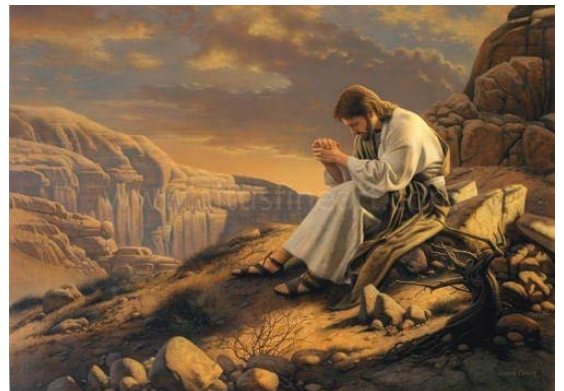
- ❖ Daily bread and forgiveness are tied intimately together, as the Eucharist is the sacrifice for sin once and for all.
  - ❖ Who can forgive sins but God alone? (Mk. 2:7) Through forgiveness, we share in divine life, so we must be imitators of God's forgiveness, not only in quantity, but also quality.
  - ❖ This petition helps us create the right attitude about ourselves and our fallen humanity, our need for forgiveness, and our potential for divinization.
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## Lead Us Not Into Temptation

- ❖ God does not tempt, rather allows human beings to be free.
  - ❖ Trial is necessary, but if we enter with an unforgiven sin or an unforgiving heart, we will be unprepared.
  - ❖ Trials are teachable moments where we learn our inadequacy and learn God's strength.
  - ❖ We should have a Eucharistic dependence that helps us remain hopeful in God's faithfulness and faithful in our trials.
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## But Deliver Us From Evil

- ❖ The one evil is sin and sin traces back to our first parents.
- ❖ Saint Augustine says, "Almighty God would never allow any evil whatsoever to exist in his works if he were not so all-powerful and good as to cause good to emerge from evil itself."
- ❖ Saint Cyprian says "When we have once asked for God's protection against evil and have obtained it, then we stand secure and safe against everything which the Devil and the world work against us. For what fear does one have in this life if his guardian in this life is God."





## Session 27: Spirituality

This session includes:

What are the principles of spirituality?

How do we develop spiritually?

What are characteristics of Christian Spirituality?

### Basics of Spirituality



- Spirituality is the human capacity for self-transcendence (moving beyond ourselves). It is the essence of where we may find God. Our anthropology has always had a keen disposition to God.
- Religious Spirituality is examining the work of the Ultimate Mystery in our lives and is specific to different religious traditions.
- Christian Spirituality is rooted in the Paschal Mystery: God's self disclosure and self-donation.

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### General Principles in Spirituality

- People have an interior life that needs attention.
- Spiritual formation is a struggle.
- Spiritual life requires discipline.
- Spiritual discernment must exist – we must live an intentional life.
- Spiritual growth changes us, we are no longer the same.
- We can enhance our spiritual life by experiencing the faith of others.
- Our intimate circle in which we find ourselves plays a role in our spirituality. Friendship is key.

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## The Human Soul

- We possess an ability to have a spiritual life because we possess a soul.
- The soul is a real and profound concept. The soul animates the body and is intertwined with the Spirit.
- Human Growth and Development is inseparable from the development of the soul, because grace builds on nature (cf. Romans 5:20). When our soul is receptive, we are formed and transformed into the divine life we are meant to share.

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## Importance of Introspection

- “A life in Christ requires self-knowledge” (St. Theresa of Avila).
- We must be self aware in order to experience God, since the Holy Spirit dwells with us.
- Growth and progress must be recognized as well as failings. One must maintain a dedication to the truth in one’s self in order to maintain a life of balance.
- “Sin is not about what I do, but about what I impede” (St. Francis deSales).



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## Growth in Virtue

- Spirituality should lead to a growth in virtue in which we build up ourselves and those around us.
- St. Francis deSales points to two key virtues in being successful spiritually.
  - Gentleness: we find in others God’s life as God is present in ourselves.
  - Humility: we remove anything that stands in the way of our full relationship with God and we know our gifts and talents, but use them in gratitude to God who has given them to us.

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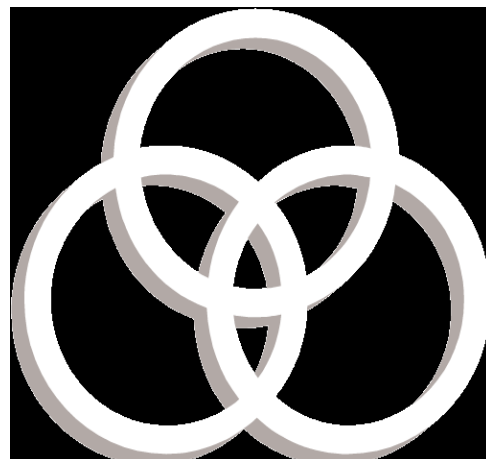
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## Characteristics of Christian Spirituality

### ❖ Triune

- The doctrine of the Trinity affirms that is belongs to God's nature to be committed to humanity and its history, as evidenced in the economy of salvation.
- A spirituality that properly understands the Trinity is wholly oriented to God who is its source and its end.
- God lives in shared existence therefore we must seek God in the ordinary.
- Because the Trinity is both diverse and united, it is the paradigm of all human relationships.



### ❖ Relational

- Based on the model of the Trinity, Christian spirituality is relational, we must be dispensers of God's healing touch.
  - "By their fruits, you will know them" (Matt. 7:16).
  - "See how they love one another" (Apology 39).
- Our spirituality is one in which we realize that we are not saved isolated from one another.
- Someone who simply prays for one who is ill is a theist, however someone who also ministers to the sick person is a Christian.



## ❖ Christological

- Paschal Mystery
  - The Fullness of God's expression to us is Christ.
  - Spiritual growth is the Paschal Mystery – no death – no Resurrection.
  - Spirituality is grounded in the Risen Lord.
    - The Risen Lord brings peace and compassion to each group in the Gospel.
    - Comforts those women in sorrow at the loss of Jesus.
    - Makes those who are guilty and in despair less disoriented.
    - The Risen Lord continues to act in us today.
- Incarnation
  - The pivotal event of the world is the Incarnation – God becomes human.
  - The point of the Incarnation is that we may appreciate that we are the sons and daughters of God.
  - The Incarnation of Jesus Christ gives us our call to our divinity.
- Scripture
  - “The Word became flesh and dwelt among us” (John 1:14).
  - As on the road to Emmaus, Christ unlocks the Scriptures to us.
  - We digest the Word of God, so that we become the Word. Scripture only gives life when we enable it, when we turn it into our flesh so that all may see it alive and not as a dead parchment, just as Jesus is the Word made flesh.
  - Scripture is the mechanism Christ uses to interpret us. We are uniquely fortified by the Word of God to act laterally.



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## ❖ Transformational

- The Paschal Mystery enables us to constantly change our lives in the direction of God.
- God saves, but we must agree to be saved.
  - God is always present to us, but it is when we love one another that God is truly found.
  - Our freedom is found when we realize God's presence in our lives and are empowered by it.
  - We are constantly called to a life of virtue, not to the “penancing of sin.”



### ❖ Ecclesiological

- The Church is the Body of Christ on earth today. It has the full possession of the truth implicitly - it has the potential of the full truth.
  - “Every member of the Church is called to the fullness of the Christian life” (LG 40).
  - The self-donation of Christ is embodied in the Church, a community of mutual giving and receiving whose dynamism is love.
  - The mission of Jesus Christ has been entrusted to us. “We share the same baptismal call” (LG 7).
    - God’s power works through us.
    - We draw on the power of Jesus Christ to carry out the mission.
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### ❖ Visionary

- Christian life is about bringing eternal life in the here and now.
- We see something more than just the present.
  - We are called to change the world in bringing about justice.
  - We are called to look for and work for “the life of the world to come” (Nicene Creed).



### ❖ Pneumatological

- We are not the primary agent in our spirituality; rather it is the Holy Spirit working through various ways.
  - The Holy Spirit lives in us and makes us capable of self-transcendence. Our ability to recognize this action of God alters our way of life.
  - We are led by the Spirit to embody Christ.
  - The dignity of the human person is discovered in being a temple of the Holy Spirit.
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### ❖ Faith: Our Response to the Spirit

- The Holy Spirit is always at work attempting to bring us into relationship with God.
- Faith is primarily an affair of the heart, in which the Spirit stirs.
- The Spirit becomes present in our response to hardship and difficulty.
- Just as Christ gives his love back to the Father, we return to God our faith in Him.



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### ❖ Sacramental

- God's Grace + Our Faith = Sacraments
- Without the sacraments, there is no Church.
- It is through the Sacraments that we experience God in our lives in the most complete way, because we participate in the presence of God. The Sacraments enable us to participate in the economy of salvation in the present time.
- The Sacraments give us strength and identity.

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## Session 28: Stewardship

This session includes:

What is stewardship?

What are the four pillars of stewardship?

How can we be stewards of St. Catherine's?

### The Journey of Stewardship

includes: **TRUST**

**RELATIONSHIP**

**PRAYER**

**HUMILITY**



“Jesus’ disciples and Christian stewards recognize God as the origin of life, giver of freedom, and source of all things. We are grateful for the gifts we have received and are eager to use them to show our love for God and for one another.”

***“Stewardship, A Disciple’s Response”***

*National Conference of Catholic Bishops*

## Recognition of Stewardship

- As a parish-wide attitude of heart
- Understanding that it is NOT about the financial state of the parish
- It is about a community of faithful believers, called to use His gifts entrusted to us
- Focus “stewardship” in all parish commissions and all activities

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“In the lives of disciples, however, something else must come before the practice of Stewardship. They need a flash of insight — a certain way of seeing — by which they view the world and their relationship to it in a fresh, new light.”

***“Stewardship, A Disciple’s Response”***  
*National Conference of Catholic Bishops*

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## Four Pillars of Stewardship

### ❖ Hospitality

- Is our parish a welcoming and hospitable place of worship?
- Do new parishioners feel welcomed into our parish family?
- Do long-standing members of the parish feel welcome and involved?
- Does each parish organization recognize its responsibility to practice hospitality?

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### ❖ Prayer

- Is St. Catherine's a place of prayer?
- Are our directions and decisions guided by a deep prayer life?
- What are we doing to help each of us make prayer a greater priority?

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### ❖ Formation

- How does prayer and formation manifest itself within St. Catherine's
- Does our mission, vision, objectives and goals include enough emphasis upon faith formation of our parishioners?

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### ❖ Service

- In what ways in our lives have we personally experienced joy and satisfaction in giving of self to another – without condition or expecting repayment?
- How do you promote greater service in our parish?
- How do the pillars of hospitality, prayer and formation manifest themselves through the service ministries?

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## Stewardship as A Way of Life is Year Round

- Advent:       Waiting for God  
How do we use our TIME for God?
- Lent:         Self-Sacrifice  
How do we use our TALENTS for God?
- Ordinary Time:   Finding God in All Things  
How do we use our MONEY for God?
- Easter:         All is whole through  
Christ's Resurrection  
How have OUR first fruits of TIME, TALENT, TREASURE renewed ourselves, our families, our Church and our community?

“Only in the unfolding of the history of our lives and its events’ says Pope John Paul II, ‘is the eternal plan of God revealed to each of us’. Every human life, every personal vocation, is unique”.

***“Stewardship, A Disciple’s Response”***  
*National Conference of Catholic Bishops*



“As stewards of the mysteries of God people desire to tell others about them and about the light they shed on human life, to share the gifts and graces they have received from God.” (1 Cor 4:1)

***“Stewardship, A Disciple’s Response”***  
*National Conference of Catholic Bishops*

“Work honors the  
Creator’s gifts and the  
talents received from  
Him... “



The gold and jewels are  
just the vessel.





## What Leads Us To Evangelize

- We **believe** that Jesus is Savior and redeemer of humankind.
- As His disciples, we **share that conviction with others by living out His** command to love others as ourselves and to gather all into His Body, the Church.
- By our faith in Jesus Christ and our devotion to Him, we **transform the world**.

*The goal of Catholic evangelization is to invite a person to believe in Jesus Christ; to enfold the believer in the sacramental, communal life of the Church; and then to enable, inspire, and support a lifetime of full discipleship.*



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## Evangelization vs. Proselytizing

- Catholic evangelization is led by the Holy Spirit. The Holy Spirit is the primary agent of evangelization and moves us toward spiritual transformation as individual disciples and as a Church. The Holy Spirit is at work in the evangelizer and in the heart of the person who is being evangelized.
- Catholic evangelization is rooted in Jesus Christ and His Church. There is a profound link between Christ, the Church, and evangelization. We cannot claim to love, listen to, and belong to Christ without the Church.
- Catholic evangelization is directed toward the Kingdom of God. Sharing one's faith is a way to facilitate the fulfillment of God's will "on earth as it is in heaven." The evangelizing Catholic fully accepts this activity as part of what it means to be a disciple of Jesus Christ.
- Catholic evangelization involves sharing in the Eucharist. The ultimate proclamation of God's Word is carried out in the Eucharist, the source and the summit of our salvation. Catholics who evangelize share in the Eucharist to grow in their faith and also invite other Catholics to do so.

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## Evangelization as Journey

- Catholic evangelization calls people to a lifelong journey to God. Far from being a once-for-all experience, evangelization is believed by Catholics to be a continuous process of conversion. The best of evangelizers allow themselves to be converted and evangelized again and again and in that way grow in holiness.
- Catholic evangelization invites all church members to be stewards of faith. Clergy, religious, and laity are called to use their time, talent, and treasure to spread the Good News—to become a living sacrifice which is acceptable and pleasing to the Lord.
- Catholic evangelization directs the mission of all Church endeavors. Every ministry, project, and effort can and should be evangelizing in its vision, scope, and activity.

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## Evangelizing Everyday

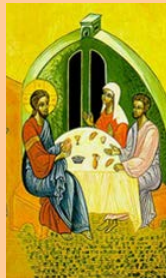
- Catholic evangelization offers a clear priority in all times and seasons. In the midst of great confusion about what priorities must be served in order to fulfill the highest good, the duty to evangelize takes precedence.
- Catholic evangelization is optimistic and realistic. The Catholic vision sees the world as basically good but wounded by sin. Our efforts to transform this world are measured, pragmatic, and consistent and wedded to an appreciation of the time and effort it takes to change the real world.
- Catholic evangelization is rooted in everyday life. Evangelizing and being evangelized take place in the midst of ordinary human situations where God encounters His people in the mundane and in the ordinary. Evangelizing encounters are woven into the life of every family. The Catholic also finds opportunities in and among the larger network of human associations—with friends and neighbors, within the workplace and in business affairs, in technology and the culture, in the business office and civic association, and through the media as well as the Church.

## Practical Steps to Evangelize

- **Pray:** Ask God to whom you should reach out. When we ask God for opportunities to witness to our faith we have the courage to do so.
- **Know:** Take steps to know the persons in need of evangelization that God brings into your life.
- **Listen:** Hear the people God brings into your life. Your attentiveness can bring many possibilities to share your own faith.
- **Invite:** Bring others to missions or other spiritual programs. Introduce them to your priests and other leaders.
- **Visit:** Volunteer to visit hospitals, shut-ins, nursing homes, and prisons. These people need your encouragement.

## Some Quotations

- “Modern people listen more readily to witnesses than to teachers. If they listen to teachers, it is because they are witnesses.”
- “To evangelize is to witness to God revealed in Jesus Christ, in the Spirit.”  
(Evangelization in the Modern World)
- “The fruit of evangelization is changed lives and a changed world.”
- “An evangelization that stays inside ourselves is not an evangelization into the Good News of Jesus Christ.”  
(Go and Make Disciples)





## Appendix I: Traditional Catholic Prayers

### 1. The Sign of the Cross

Since we make the Sign of the Cross before and after our prayers, many people do not realize that the Sign of the Cross is a prayer itself. It should be said with reverence; we shouldn't rush through it on the way to the next prayer.

Using your right hand, you should touch your forehead at the mention of the Father; the lower middle of your chest at the mention of the Son; and the left shoulder on the word "Holy" and the right shoulder on the word "Spirit."

***In the name of the Father,  
and of the Son,  
and of the Holy Spirit. Amen.***

### 2. The Lord's Prayer

The Lord's Prayer or the Our Father was given to the Church by Jesus Christ as stated in Matthew 6:9-13, taught his disciples to pray in these words. Because the prayer came from Christ, it is used in every Mass, and we should pray it daily.

***Our Father who art in heaven,  
hallowed be Thy name;  
Thy Kingdom come;  
Thy will be done on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil. Amen.***



### 3. The Hail Mary

The first half of the Hail Mary is straight out of the Bible. The first part of the prayer is the angel Gabriel's greeting to the Virgin Mary at the Annunciation, when he told her that she had been chosen by God to bear His Son, Jesus Christ (Luke 1:28). The following words were said by St. Elizabeth, the cousin of the Blessed Virgin, when St. Mary came to visit her and St. Elizabeth felt St. John the Baptist leap in her womb (Luke 1:42).

***Hail Mary, full of grace!  
the Lord is with thee;  
blessed art thou among women,  
and blessed is the fruit of thy womb, Jesus.  
Holy Mary, Mother of God,  
pray for us sinners,  
now and at the hour of our death. Amen.***

#### **4. The Glory Be**

The Glory Be, also known as the Doxology, is one of the earliest-known prayers to refer to the Holy Trinity.

***Glory be to the Father, and to the Son, and to the Holy Spirit  
as it was in the beginning, is now,  
and ever shall be, world without end. Amen.***

#### **5. The Act of Contrition**

The Act of Contrition is usually associated with the Sacrament of Confession, but Catholics should also pray it every day as part of their normal prayer life. In it, we acknowledge our sins, ask God for forgiveness, and express our desire to repent.

***My God, I am sorry for my sins with all my heart.  
In choosing to do wrong and failing to do good,  
I have sinned against you whom I should love above all things.  
I firmly intend, with your help,  
To do penance, to sin no more,  
And to avoid whatever leads me to sin.  
Our Savior Jesus Christ suffered and died for us.  
In his name, my God, have mercy.***



#### **6. Grace Before Meals**

Every good thing we have comes from God, and that is why we offer Grace Before Meals, to acknowledge our dependence on Him and to ask Him to bless us and our food.

***Bless us, O Lord, and these Thy gifts,  
which we are about to receive from Thy bounty,  
through Christ our Lord. Amen.***

#### **7. Salve, Regina**

This is a traditional Marian hymn of the Church that has been in existence for just over one thousand years.

***Hail, holy Queen, Mother of mercy:  
Hail, our life, our sweetness and our hope.  
To you do we cry, poor banished children of Eve.  
To you do we send up our sighs,  
mourning and weeping in this valley of tears.  
Turn then, most gracious advocate,  
your eyes of mercy toward us;  
and after this our exile show unto us  
the blessed fruit of your womb, Jesus.  
O clement, O loving, O sweet Virgin Mary.***

## 8. The Memorare

A Marian prayer from the 17<sup>th</sup> century.

***Remember, O most gracious Virgin Mary,  
that never was it known that anyone who fled to your protection,  
implored your help, or sought your intercession was left unaided.  
Inspired by this confidence, I fly unto you,  
O Virgin of virgins, my mother;  
to you do I come, before you I stand, sinful and sorrowful.  
O Mother of the Word Incarnate, despise not my petitions,  
but in your mercy hear and answer me. Amen.***



## 9. The Angelus

A Marian devotion from the 11<sup>th</sup> century. It is traditionally three times daily: 6:00 am, noon, and 6:00 pm. The Angelus is usually accompanied by the ringing of the Angelus bell, which is a call to prayer and to spread good-will to everyone on Earth.

***The Angel of the Lord declared to Mary:***

***And she conceived of the Holy Spirit.***

***Hail Mary....***

***Behold the handmaid of the Lord:***

***Be it done unto me according to Thy word.***

***Hail Mary . . .***

***And the Word was made Flesh:***

***And dwelt among us.***

***Hail Mary . . .***

***Pray for us, O Holy Mother of God,  
that we may be made worthy of the promises of Christ.***

***Let us pray: Pour forth, we beseech Thee, O Lord,  
Thy grace into our hearts; that we,  
to whom the incarnation of Christ, Thy Son,  
was made known by the message of an angel,  
may by His Passion and Cross  
be brought to the glory of His Resurrection,  
through the same Christ Our Lord.  
Amen.***

## 10. Grace After Meals

We give God thanks for all the gifts God has blessed us with.

***We give thee thanks, for all thy benefits,  
almighty God, who lives and reigns forever. Amen.***

## Appendix II: Order of the Mass

### Introductory Rites:

**Entrance Hymn:** *We begin our celebration by praising God.*

**Sign of the Cross:** *We acknowledge our faith in the Trinity.*

**Celebrant:** In the name of the Father, and of the Son, and of the Holy Spirit.

**All:** **Amen.**

**Greeting:** *The celebrant welcomes us and invites us to pray.*

**Celebrant:** The Lord be with you.

**All:** **And with your spirit.**

**Penitential Act:** *We confess our sinfulness and ask forgiveness of God and each other.*

**Celebrant:** Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

**All:** **I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,**

*and, striking their breast, they say:*

**Through my fault, through my fault,  
Through my most grievous fault;**

**Therefore I blessed Mary ever-virgin  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.**

**Celebrant:** May almighty God have mercy on us,  
forgive us our sins,  
and bring us to everlasting life.

**All:** **Amen.**

**Kyrie:** *We pray the ancient prayer of the Church from the Greek asking Jesus for his mercy.*

|             |                            |           |                          |
|-------------|----------------------------|-----------|--------------------------|
| Celebrant:  | Lord, have mercy.          | <i>or</i> | Kyrie, eleison.          |
| <b>All:</b> | <b>Lord, have mercy.</b>   | <i>or</i> | <b>Kyrie, eleison.</b>   |
| Celebrant:  | Christ, have mercy.        | <i>or</i> | Christe, eleison.        |
| <b>All:</b> | <b>Christ, have mercy.</b> | <i>or</i> | <b>Christe, eleison.</b> |
| Celebrant:  | Lord, have mercy.          | <i>or</i> | Kyrie, eleison.          |
| <b>All:</b> | <b>Lord, have mercy.</b>   | <i>or</i> | <b>Kyrie, eleison.</b>   |

**Gloria:** *A prayer of praise.*

**All:**

Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.

**Amen.**

**Collect:** *We collect our thoughts and prayers to God.*

|             |                              |
|-------------|------------------------------|
| Celebrant:  | ... through Christ our Lord. |
| <b>All:</b> | <b>Amen.</b>                 |



**Liturgy of the Word:**

**First Reading:** *This reading is usually taken from one of the books of the Old Testament.*

Reader: The Word of the Lord.

**All: Thanks be to God.**

**Responsorial Psalm:** *We sing or say a prayer taken from the book of psalms.*

**Second Reading:** *This reading is usually taken from one of the books of the New Testament.*

Reader: The Word of the Lord.

**All: Thanks be to God.**

**Gospel Acclamation:** *We praise the Lord before we hear about the life of Jesus.*

Cantor: Alleluia! Alleluia! Alleluia!

**All: Alleluia! Alleluia! Alleluia!**

*(or, during Lent)*

Cantor: Praise to you, Lord Jesus Christ, King of endless glory!

**All: Praise to you, Lord Jesus Christ, King of endless glory!**

**Gospel:** *The deacon or the celebrant reads from one of the four Gospels.*

*(before the Gospel)*

Deacon: The Lord be with you.

**All: And with your spirit.**

Deacon: A reading from the holy Gospel according to N.

**All: Thanks be to God**

*(after the Gospel)*

Deacon: The Gospel of the Lord.

**All: Praise to you, Lord Jesus Christ.**

**Homily:** *An explanation of the readings given by the celebrant or the deacon.*

**Profession of Faith:** *The Nicene Creed is recited.*

**All:** I believe in one God, the Father almighty,  
maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,

*(bow)* and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

**Universal Prayer:** *Petitions of prayer offered for the needs of the Church and all God's people.*

**Reader:** We pray to the Lord.

**All:** Lord, hear our prayer.

### **Liturgy of the Eucharist:**

**Preparation of the Gifts:** *The altar is prepared for the meal as we offer our gifts to God.*

Celebrant: Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

**All: Blessed be God for ever.**

**Celebrant:** Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

**All: Blessed be God for ever.**

**Prayer over the Gifts:** *We pray that God may accept our gifts that we offer to Him.*

Celebrant: Pray, brethren that my sacrifice and yours may be acceptable to God, the  
almighty Father.

**All: May the Lord accept the sacrifice at your hands for the praise and glory  
of his name, for our good, and the good of all his holy Church.**

Celebrant: ... through Christ our Lord.

**All: Amen.**

**Eucharistic Prayer:** *During this prayer, the bread and wine become the body and blood of Jesus.*

#### **Preface Dialogue:**

Celebrant: The Lord be with you.

**All: And with your spirit.**

Celebrant: Lift up your hearts.

**All: We lift them up to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

**All: It is right and just.**

#### **Sanctus:**

**All: Holy, Holy, Holy Lord God of Hosts  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

**Mystery of Faith:**

**All:**           **We proclaim your Death, O Lord,  
And profess your Resurrection until you come again**           *or*

**When we eat this Bread and drink this Cup,  
we proclaim your Death, O Lord,  
until you come again.**           *or*

**Save us, Savior of the world,  
for by your Cross and Resurrection  
you have set us free.**

**Great Amen:**

**Celebrant:**   Through him, and with him, and in him, O God, almighty Father,  
in the unity of the Holy Spirit,  
All glory and honor is yours for ever and ever.

**All:**           **Amen.**

**The Lord's Prayer:** *We pray the Our Father as Jesus taught us.*

**Celebrant:**   At the Savior's command  
and formed by divine teaching, we dare to say:

**All:**           **Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.**

**Celebrant:**   Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we await the blessed hope  
and the coming of our Savior, Jesus Christ.

**All:**           **For the kingdom, the power and the glory are yours  
now and for ever.**

**Sign of Peace:** *We greet one another with the Lord's peace.*

Celebrant: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

**All: Amen.**

Celebrant: The peace of the Lord be with you always.

**All: And with your spirit.**

Deacon: Let us offer each other a sign of peace.

**Lamb of God:** *The celebrant prepares to distribute the Eucharist as he invites us to reflect on the meal we are about to share.*

**All: Lamb of God, you take away the sins of the world: have mercy on us.**

**Lamb of God, you take away the sins of the world: have mercy on us.**

**Lamb of God, you take away the sins of the world: grant us peace.**

Celebrant: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

**All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

**Communion:** *The body and blood of Jesus is distributed to all the people gathered together. Those who have not been baptized or have not been received for full communion may come forward for a blessing by crossing one's arms.*

Minister: The body of Christ.

**All: Amen.**

Minister: The blood of Christ.

**All: Amen.**

**Prayer After Communion:** *We thank Jesus for giving us his Body and Blood.*



**Concluding Rites:**

**Blessing:** *The celebrant gives us God's blessing as we go out into the world.*

Celebrant: The Lord be with you.

**All: And with your spirit.**

Celebrant: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

**All: Amen.**

**Dismissal:** *The celebrant or deacon sends us forth to bring the story of Jesus to others.*

Celebrant: Go in peace, glorifying the Lord by your life.

**All: Thanks be to God.**

**Recessional Hymn:** *We celebrate what we has happened and ask God's blessing through song.*

## Appendix III: Glossary of Terms

**Absolution:** *the prayer that forgives sins in the sacrament of Reconciliation. (89)*

**Advent:** *the four week time of preparation for Christmas in which we prepare for the coming of Christ. (61)*

**Alb:** *long, white, dress-like vestment which can be worn by all ministers at Mass. (33)*

**Altar:** *the large table located in the middle of the sanctuary which symbolizes the presence of Christ in the Eucharist. (32)*

**Ambo:** *the podium from which the readings and Gospel are proclaimed (also known as a pulpit). (32)*

**Ambry:** *the container in Church where the sacred oils are stored. (33)*

**Anamnesis:** *the remembrance of all the saving events which God has brought about in history, which makes the past become present to us. (67)*

**Anaphora:** *another term for the Eucharistic Prayer; from the Greek word for “offering.” (84)*

**Annunciation:** *the visit of the angel Gabriel to the Virgin Mary when she conceives Jesus, celebrated on March 25. (23)*

**Anointing of the Sick:** *a sacrament of healing in which a person is entrusted to God in order that God may relieve and save them according to God’s will. (92)*

**Apostles’ Creed:** *a representative summary of the teachings of the Apostles from the Baptismal promises of the Roman Church in the 2<sup>nd</sup> century. (18)*

**Apostolic:** *the mark of the Church which professes that our teachings are from the first Apostles of Jesus. (26)*

**Ascension:** *Christ’s return to heaven forty days after the Resurrection. (23)*

**Assumption:** *the mystery that Mary was taken to heaven body and soul at the end of her natural life. (58)*

**Baptism:** *the first sacrament of initiation that makes one a child of God and member of the Church. (70)*

**Baptistery:** *the area of the Church where the baptismal font is located. (33)*

**Bishop:** *an ordained minister of the Church who is a successor of the apostles and whose ministry is to teach, sanctify, and govern. (96)*

**Book of the Gospels:** *This book contains all the Gospel readings used at Mass and is carried in the entrance procession as a symbol of Christ’s presence. (35)*

**Call to Continuing Conversion:** *This rite ends the period of formation and begins the period of purification and enlightenment. At this rite, the candidates are presented to the bishop. (8)*

**Candidate for Competition of the Sacraments:** *one who is baptized Catholic and is preparing for the sacraments of Confirmation and Eucharist. (4)*

**Candidate for Full Communion:** *one who is baptized Christian preparing to be received into the full communion of the Catholic Church. (4)*

**Cardinal:** *a special advisor to the pope, who takes part in the daily care of the universal Church and is an elector of a new pope. (30)*

**Cassock:** *a full length fitted robe for ordinary use by the clergy. (34)*

**Catechumen:** *one who is preparing for Baptism. (4)*

**Catechumenate:** *the entire process of Christian Initiation as restored by Vatican II. The term also refers to the period of instruction and preparation following the Rites of Acceptance, and preceding the Rite of Election. (8)*

**Cathedra:** the chair in which the bishop sits in his Cathedral. (32)

**Catholic:** the mark of the Church which professes that we are “universal” and “open to all.” (26)

**Chalice:** the large cup used at Mass to hold the wine that becomes the Blood of Christ. (35)

**Chasuble:** the external garment worn by the celebrant at the Eucharist, symbolic of his charity. (33)

**Christ:** the title given to Jesus by the early Church, which is the Greek for Messiah and means “the Anointed.” (22)

**Christian Scriptures:** another name for the New Testament which contains the story of Jesus and the early Church. (46)

**Church:** the community of believers who are the presence of Christ on earth today. (24)

**Ciborium:** the container to hold the Eucharist which has a cover. (35)

**Cincture:** a cord worn as a belt over the alb by a priest to signify chastity. (33)

**Communion of Saints:** the spiritual unity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven as the same mystical Body of Christ. (62)

**Confirmation:** a sacrament of initiation in which we become identified more closely with Christ and we receive the Gifts of the Holy Spirit. (73)

**Confession:** an essential element of the Sacrament of Reconciliation in which we admit our sins to a priest who is acting in the person of Christ and the Church. (87)

**Consecration:** a prayer setting someone or something apart for God; traditionally used to refer to the prayer in which we recall Jesus’ Last Supper. (84)

**Contrition:** the sorrow of the soul and the detestation for the sin committed, together with the resolution to not sin again. (89)

**Core Team:** individuals from the parish who assist catechumens or candidates in their preparation process. (4)

**Corporal:** a white linen napkin on which the vessels containing the bread and the wine are placed during Mass. (37)

**Creed:** a prayer or profession of faith made up of statements of belief (also known as the symbol of faith). (17)

**Crosier:** the pastoral staff carried by the bishop, symbolic of his role as shepherd. (34)

**Cruets:** Pitcher-like vessels containing the water and wine used in Mass. (36)

**Dalmatic:** a sleeved outer garment worn by a deacon during Mass. (34)

**Deacon:** ordained member of the Church who preaches the Gospel and ministers to the sick and needy. (29)

**Deposit of Faith:** the entirety of the beliefs that the Church holds based on Salvation History which are contained in Scripture, Tradition, and the Magisterium of the Church. (15)

**Devotion:** a form of prayer in which one expresses a readiness and willingness to dedicate oneself to service of God. (65)

**Diocese:** a local community of believers made up of multiple parishes led by a bishop. (24)

**Deuterocanon:** the books of the Old Testament that were not written in Hebrew. (44)

**Easter:** the day that Jesus resurrected from the dead. (61)

**Easter Vigil:** *the Mass at which the Church celebrates the Baptism of adults, which is celebrated the night before Easter Sunday. (6)*

**Economy of Salvation:** *the means in which God redeemed humankind through history (also known as Salvation History). (15)*

**Ecumenical Council:** *a universal meeting of the bishops of the Church called to discuss serious matters in the faith. (52).*

**Elect:** *the name given to catechumens following the Rite of Election signifying that they have been chosen for the Sacraments of Initiation. (8)*

**Epiclesis:** *a prayer that “calls down” the Holy Spirit; it is the central moment of every sacrament. (67)*

**Epiphany:** *the visitation of the three wise men to the baby Jesus, celebrated on January 6. (23)*

**Epistles:** *letters written by Paul and other early Apostles to the Church communities. (49)*

**Eucharist:** *the Body and Blood of Jesus Christ that Catholics receive at Mass; literally means “to give thanks;” (also known as Holy Communion or the Blessed Sacrament). (68)*

**Evangelization:** *to announce the Good News of Jesus Christ through the witness of our lives and through bringing others to relationship with Jesus. (135)*

**Faith:** *our free and complete response to God’s invitation to a loving and intimate relationship. (16)*

**God the Father:** *the person in the Trinity who is attributed with the creation of the world. (22)*

**God the Holy Spirit:** *the person in the Trinity who is attributed to be the Sanctifier or Advocate. (23)*

**God the Son:** *the person in the Trinity who is known as Jesus Christ and is attributed with the salvation of the world. (22)*

**Godparent:** *one who presents the catechumen or candidate for the sacraments and forms a permanent bond with the newly initiated. (4)*

**Gospel:** *the “Good News” of Jesus Christ which are the principal source of the life and teaching of Christ. (46)*

**Grace:** *God’s free gift of life and love in us. (16)*

**Great Schism:** *the separation of the Catholic Church from the Orthodox Church which occurred in 1054. (53)*

**Hebrew Scripture:** *another name for the Old Testament, which contains the history of the Jewish people. (43)*

**Heresy:** *false teaching (52)*

**Holy:** *the mark of the Church in which we profess that we draw our life from God and are sacred because we are led by the Holy Spirit. (26)*

**Holy Days of Obligation:** *solemnities in the Church calendar where Catholics are required to attend Mass. (63)*

**Holy Orders:** *a sacrament of vocation that ordains a man to be a bishop, priest, or deacon. (95)*

**Hypostatic Union:** *the mystery that Jesus Christ is both fully divine and fully human. (22)*

**Immaculate Conception:** *the belief that, by the grace of God, Mary remained free from sin her entire life, including the stain of original sin, celebrated on December 8. (57)*

**Incarnation:** *the mystery that God assumed a human nature in order to accomplish our salvation. This event occurred at the Annunciation. (22)*

**Jesus:** *the human name for the 2<sup>nd</sup> person of the Trinity which literally means “God saves.” (22)*

**Kingdom of God;** *the reign of Christ now present on earth to be fulfilled when Christ comes again. (25)*

**Laity:** *the non-ordained members of the Church who are called to be witnesses to Christ. (30)*

**Lectionary:** *the book that contains all of the Scripture readings used at Mass. (35)*

**Lent:** *the period of preparation for Easter and is a time of prayer, fasting, and almsgiving. (61)*

**Liturgical Year:** *the calendar followed by the Church which marks the passing of time and celebrates particular mysteries of the life of Christ. (61)*

**Liturgy:** *the source and summit of the Catholic faith which includes the public rituals and celebrations of the Church; literally means “work of the people.” (66)*

**Liturgy of the Hours:** *the official set of daily prayers prescribed by the Church to be recited by clergy that primarily consists of psalms, prayers, and readings. (66)*

**Magisterium:** *the teaching body of the Church made up of the College of Bishops. (15)*

**Marriage:** *a sacrament of vocation that irrevocably unites a man and a woman in Christian love. (101)*

**Mass:** *the celebration of the Eucharist; literally means “to send forth.” (77)*

**Miter:** *the ceremonial hat worn by the bishop. (34)*

**Modalism:** *the false belief that the Trinity is one person who wears different “masks.” (21)*

**Monsignor:** *an honorary title given to a priest by the pope as a sign of loyal service to the Church. (30)*

**Monstrance:** *large, ornate vessel used to hold the Eucharist for adoration and benediction. (36)*

**Mortal Sin:** *a sin that is seriously wrong, known to be seriously wrong, and freely chosen, that destroys our relationship with God and must be forgiven through the Sacrament of Reconciliation. (90)*

**Narthex:** *the entrance to the Church. (31)*

**Nativity:** *the birth of Jesus, celebrated December 25. (23)*

**Nave:** *the Church’s central and primary structural figure where the assembly sit for Mass. (31)*

**Neophyte:** *A person who has entered the Catholic Church. The term applies to new Catholics for a full year following their initiation. (8)*

**Nicene Creed:** *the first universally accepted profession of faith of the Church used as a standard of true Church teaching. (18)*

**One:** *the mark of the Church that professes that we are united in faith through one baptism, one set of beliefs, and one earthly leader, the pope. (26)*

**Ordinary Time:** *the season of the liturgical year that “counts” the passing of time and commemorates life and growth. (61)*

**Pall:** *the stiff square white cover that is placed over either the chalice or the paten to protect its contents; the cloth that covers a casket at a Catholic funeral. (37)*

**Parish:** *a local assembly of people who gather together to celebrate the Eucharist led by a pastor. (24)*

**Paschal Mystery:** *the mystery of Jesus’ Incarnation, life, death, Resurrection, and ascension as a method of salvation in which we participate in through liturgy. (22)*

**Pastor:** *a priest who serves as an administrator to a particular parish community. (29)*

**Paten:** *A flat saucer-like dish that holds the bread that becomes the Body of Christ. (35)*

**Penance:** *an act that demonstrates our contrition for sin; another name for the Sacrament of Reconciliation. (87)*

**Penitential Rite:** *A scrutiny rite for the baptized normally celebrated on the 2<sup>nd</sup> Sunday of Lent, to assist them in their preparation for the Sacraments of Initiation. (8)*

**Pentecost:** *the descent of the Holy Spirit upon the Apostles after the Ascension of Jesus; celebrated fifty days after Easter and is the birthday of the Church (23)*

**Pope:** *the leader of the universal Church on earth who is the successor of St. Peter, meaning "father." (27)*

**Precatechumenate:** *the first period of the Christian Initiation process, prior to the Rite of Acceptance, in which it is determined that an inquirer is ready to celebrate the Rite of Acceptance. (8)*

**Precepts of the Church:** *minimum requirements placed on the faithful to guarantee a spirit of prayer and moral commitment to growth in love. (106)*

**Preparation Rite:** *The rites that take place on Holy Saturday morning that include the recitation of the Creed. (8)*

**Presentations:** *During the period of purification and enlightenment, the elect is presented with the Creed and the Lord's Prayer. (8)*

**Priest:** *an ordained member of the Church who acts in the person of Christ and in the person of the Church to administer the sacraments. (97)*

**Pulpit:** *the podium from which the readings and Gospel are proclaimed (also known as an ambo). (32)*

**Purgatory:** *the state of those who die in God's friendship, assured of their salvation, but who still have need of purification to enter heaven. (62)*

**Purification and Enlightenment:** *the third period of instruction in the Christian Initiation process, following the Rite of Election and Call to Continuing Conversion. It coincides with the Lenten season and is the final period of preparation prior to the Easter Vigil. (8)*

**Purificator:** *a triple folded white rectangular cloth used to cleanse the chalice. (37)*

**Pyx:** *a pocket watch-shaped case in which Eucharist used for sick calls is carried.*

**Reconciliation:** *the sacrament of healing in which we receive the forgiveness of sin through the act of confession and penance. (87)*

**Religious:** *those who take vows of poverty, chastity, and obedience, and belong to a particular religious community. (30)*

**Resurrection:** *the mystery that Jesus rose from the dead in glory, giving all humanity eternal life. (23)*

**Revelation:** *the mystery of God's free self-communication in human history. (15)*

**Rite of Acceptance:** *the Rite that ends the period of the precatechumenate and begins the period of the catechumenate. During this Rite, inquirers are marked with the Sign of the Cross and receive a Bible. (8)*

**Rite of Anointing:** *The rite in which catechumens are anointed with the Oil of the Catechumens to strengthen them through the conversion experience (6).*

**Rite of Election:** *This rite ends the period of the catechumenate and begins the period of purification and enlightenment during the Lenten Season. At this rite, the catechumens are presented to the bishop. (8)*

**Rite of Sending:** *At this rite, the parish sends the catechumens and candidates to be presented to the bishop and the catechumens and candidates sign the Book of the Elect. (6)*

**Rite of Welcoming:** *This rite ends the period of inquiry and begins the period of formation. At this rite, the candidates are marked with the sign of the cross and receive a Bible. (8)*

**Roman Missal:** *the large book that contains all the words the priest uses during Mass, except the readings. (35)*

**Rosary:** *a Scripture based devotion in which one meditates on the mysteries from the lives of Jesus and Mary while repeating a series of prayers. (59)*

**Sacrament:** *a visible sign of an invisible reality which confers God's grace. (25)*



**Sacramental:** *a sacred sign instituted by the Church that draws us closer to God. (64)*

**Sacraments of Initiation:** *The sacraments of Baptism, Confirmation, and Eucharist. (8)*

**Sacrifice:** *an offering made to “make holy.”*

**Salvation History:** *the means in which God redeemed humankind through history (also known as the Economy of Salvation). (15)*

**Sanctuary:** *the space at the front of the Church where most of the activity at Mass takes place; literally means “holy place.” (31)*

**Sanctuary Lamp:** *the candle that is burnt near the tabernacle when the Eucharist is inside. (32)*

**Scripture:** *the “living word of God” contained in the Bible. (39)*

**Scrutinies:** *Three rites that pray that the Elect may be given the fullness of God’s grace during Lent, to assist them in their preparation for the Sacraments of Initiation. (8)*

**Septuagint:** *the Greek translation of the Hebrew Bible that was used by Jesus and the early Church. (44)*

**Sin:** *an offense against God that harms or destroys our relationship with Him. (90)*

**Soul:** *the part of the human person that animates the body and is able to become intertwined with the Spirit. (125)*

**Spirituality:** *the human capacity for experiencing God’s presence. (124)*

**Sponsor:** *one who assists the catechumen or candidate in preparing for the sacraments (4)*

**Stations of the Cross:** *a devotion that commemorates the steps along the way of Christ’s passion and death. (118)*

**Stewardship:** *the practice of considering and treating all things, the earth, one’s own life (time, talent, and treasure) as belonging to God, and oneself as the manager. (130)*

**Stole:** *a vestment worn as a sign of priestly office during the celebration of the sacraments; a narrow strip of cloth worn over the shoulders. (33)*

**Subordination:** *the false belief that the Son and the Holy Spirit are unequal to God the Father. (21)*

**Surplice:** *a vestment of white linen with wide sleeves worn over a cassock. (34)*

**Synoptic Gospels:** *the Gospels of Matthew, Mark, and Luke, which are identified as such because of their similarities. (48)*

**Tabernacle:** *the container in which the Eucharist is reserved for the sick and for prayer. (32)*

**Theology:** *the study of God that is sometimes understood as “faith seeking understanding” (14)*

**Thurible:** *A vessel for burning incense. (36)*

**Transubstantiation:** *the belief that bread and wine become the Body and Blood of Christ during the celebration of Mass. (77)*

**Triduum:** *the three days of the Church year before Easter that reenacts the death and Resurrection of Jesus. (117)*

**Trinity:** *the belief that in the one true God there are three distinct persons: Father, Son, and Holy Spirit. (20)*

**Tritheism:** *the false belief that the Trinity is three separate gods. (21)*

**Venial Sin:** *a lesser sin that wounds our relationship with God. (90)*

**Viaticum:** *Eucharist given to someone in danger of death; literally means “with you on the journey.” (79)*